Ο ΠΑΡΑΤΗΡΗΤΗΣ ΟΡΘΟΔΟΞΟΣ

THE ORTHODOX OBSERVER

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΖ΄. — YEAR XXVII

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Δομηνίκου Θεοτοκοπούλου: Η ΑΝΑΣΤΑΣΙΣ — El Greco: THE RESURRECTION

Χριστὸς Ἀνέστη!

Ὁ «Ὀρθόδοξος Παρατηρητής», ἀπευθύνων τὸν Πασχάλιον χαιρετισμὸν πρὸς τοὺς ἀγαπητοὺς ἀναγνώστας του, εὔχεται εἰς αὐτοὺς διαρκῆ τὴν χαρὰν καὶ τὴν εἰρήνην τῆς Ἀναστάσεως.

The "Orthodox Observer" extends greetings of the Holy Easter Season to its readers with the prayer that the joy and peace of the Resurrection may be ever with you.

ΕΠΙΣΗΜΟΝ ΔΕΙΠΝΟΝ ΠΡΟΣ ΤΙΜΗΝ ΤΟΥ ΕΞΟΧΩΤΑΤΟΥ ΠΡΩΘΥΠΟΥΡΓΟΥ ΤΗΣ ΕΛΛΑΔΟΣ Κου ΚΩΝΣΤΑΝΤΙΝΟΥ ΚΑΡΑΜΑΝΛΗ

Ὁ Ἐξοχώτατος Πρωθυπουργὸς τῆς Ἑλλάδος κ. ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΡΑΜΑΝΛΗΣ, προσκλήσει τοῦ Ἐξοχωτάτου Προέδρου τῶν Ἡνωμένων Πολιτειῶν Ἀμερικῆς κ. JOHN F. KENNEDY, θὰ ἐπισκεφθῇ τὴν Ἀμερικήν, ἀφικνούμενος εἰς μὲν τὴν Πρωτεύουσαν Washington, D. C., τῇ 17ῃ Ἀπριλίου ἐ. ἔ., εἰς δὲ τὴν Νέαν Ὑόρκην τῇ 21ῃ ἰδίου μηνός.

Πρὸς τιμὴν τοῦ Ἐξοχ. Πρωθυπουργοῦ κ. Καραμανλῆ δίδεται ἐπίσημον Δεῖπνον ὑπὸ τὴν αἰγίδα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς Βορείου καὶ Νοτίου, τῶν Ὀργανώσεων ΑΗΕΡΑ καὶ GAPA, τῆς Ὁμοσπονδίας Τοπικῶν Ἑλληνικῶν Ὀργανώσεων καὶ Σωματείων τῆς Μείζονος Νέας Ὑόρκης, τῆς Παμμακεδονικῆς Ὁμοσπονδίας καὶ τῶν λοιπῶν Ἐθνικῶν Ὀργανώσεων τῆς ἐν Ἀμερικῇ Ὁμογενείας, ἐν τῷ ξενοδοχείῳ Commodore Hotel (Lexington Avenue and 42nd Street, New York City), τῇ 21ῃ Ἀπριλίου 1961, ἡμέρᾳ Παρασκευῇ καὶ ὥρᾳ 7:30 μ. μ.

Εἰς τὸ Δεῖπνον τοῦτο θὰ συμμετάσχουν προσωπικότητες τῆς Ἑλλάδος καὶ τῆς Ἀμερικῆς. Αἱ Ὀργανώσεις τῆς Ὁμογενείας θὰ ἀντιπροσωπευθῶσιν ἐπαξίως.

Τὴν ὅλην διοργάνωσιν τοῦ Δείπνου ἀνέλαβεν Ἐπιτροπή, ὑπὸ τὴν προεδρίαν τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰακώβου.

Ἡ τιμὴ τῶν εἰσιτηρίων ὡρίσθη εἰς δολλάρια εἴκοσι ($20.00) κατ' ἄτομον. Διατίθενται τραπέζια τῶν 10 θέσεων ἀντὶ $200.00 καὶ μεμονωμέναι θέσεις ἀντὶ $20.00 ἑκάστη. Ἔνδυμα ἐπίσημον (black tie).

Αἱ θέσεις θὰ ὁρισθῶσι κατὰ προτεραιότητα πληρωμῆς τοῦ ἀντιτίμου τῶν θέσεων.

Αἱ ἐπιταγαὶ πρέπει νὰ ἀναγράφωνται ἐπ' ὀνόματι: Greek Archdiocese — Dinner Fund, καὶ νὰ ταχυδρομῶνται: Greek Archdiocese, 10 East 79th Street, New York 21, N. Y.

Η ΔΙΟΡΓΑΝΩΤΙΚΗ ΕΠΙΤΡΟΠΗ

ΕΛΛΗΝΟΑΜΕΡΙΚΑΝΟΠΟΥΛΑ ΕΙΣ ΤΗΝ ΕΛΛΑΔΑ

Μερίμνῃ καὶ δαπάνῃ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς νέα ἀποστολὴ Ἑλληνοαμερικανοπαίδων εἰς Ἑλλάδα ἑτοιμάζεται διὰ τὸν προσεχῆ Ἰούλιον. Ἐνισχύσατε τὴν ἐθνικοθρησκευτικὴν ταύτην προσπάθειαν διὰ νὰ γνωρίσῃ καὶ ἀγαπήσῃ ἡ Νέα μας Γενεὰ τὴν γῆν τῶν Πατέρων των.

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ΝΕΑΙ ΕΚΔΟΣΕΙΣ

ΔΙΟΝΥΣΙΟΥ ΜΠΑΤΙΣΤΑΤΟΥ, Θεολόγου: «Ἡ συμβολὴ τῆς Ὀρθοδόξου Ἐκκλησίας εἰς τὴν ἐπιβίωσιν τοῦ Ἔθνους μας μετὰ τὴν Ἅλωσιν». Ἀθῆναι, 1959.

Ἔχουν γραφῇ πολλὰ πάνω σ' αὐτὸ τὸ θέμα, ὡστόσο μὲ τὸν ἐπαγωγὸ χειρισμὸ τοῦ θέματος καθίσταται ἡ ὀλιγοσέλιδη αὐτὴ διαπραγμάτευσις σχεδὸν παρθενικὰ δροσερὴ καὶ τὴν διαβάζει κανεὶς εὐχάριστα, δεχόμενος στὴν ψυχή του ὅλη τὴν ἀκτινοβολία μιᾶς ἀληθείας, γιὰ τὴν ὁποίαν κάθε Ὀρθόδοξος Ἕλλην αἰσθάνεται ἰδιαίτερη ὑπερηφάνεια. Πρόκειται γιὰ τὴν ἱστορικῶς ἀναμφισβήτητη ἀλήθεια, ὅτι τὸ Γένος μας ἐπεβίωσε μέσα στοὺς τέσσερες αἰῶνες τῆς δουλείας καὶ κατώρθωσε νὰ ἐπιτελέσῃ τὸ θαῦμα τῆς Παλιγγενεσίας τοῦ 1821 χάρις κυρίως στὸν ρόλο ποὺ ἔπαιξεν ἡ Ἐκκλησία.

Β. Π. Μ.

† ΑΘΗΝΑΓΟΡΑΣ

ΕΛΕΩ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ, ΝΕΑΣ ΡΩΜΗΣ ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ

ΠΑΝΤΙ ΤΩ ΙΕΡΩ ΚΛΗΡΩ ΚΑΙ ΤΩ ΕΥΣΕΒΕΙ ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΧΑΡΙΝ ΚΑΙ ΕΙΡΗΝΗΝ ΠΑΡΑ ΤΟΥ ΕΝΔΟΞΩΣ ΑΝΑΣΤΑΝΤΟΣ ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ

Φωτίζεται σήμερον ἡ Νέα Ἱερουσαλὴμ καὶ δόξα Κυρίου ἀνατέλλει ἐπ' αὐτήν. Ὁ Λόγος τοῦ Θεοῦ ὁ αἰώνιος, ὁ ἐν τῷ πληρώματι τοῦ χρόνου μορφὴν δούλου λαβὼν καὶ τὰς ἀχράντους Αὐτοῦ παλάμας ἐπὶ Σταυροῦ ἁπλώσας, κατέβαλε τοῦ θανάτου τὴν δύναμιν καὶ ἀνέστη ἐκ νεκρῶν, γενόμενος τοῖς πιστεύουσιν Αὐτῷ Πάσχα μυστικόν, Πάσχα καινόν, Πάσχα ἄμωμον, Πάσχα μέγα.

Αἱ Μυροφόροι γυναῖκες δὲν ζητοῦσι πλέον τὸν ζῶντα μετὰ τῶν νεκρῶν, οὐδὲ ὡς ἄνθρωπον τὸν ἐν φωτὶ ἀϊδίῳ ὑπάρχοντα· δὲν θρηνοῦσι τὸν ἄφθαρτον ὡς ἐν φθορᾷ, ὅτι Αὐτὸς ἀνέστη ὡς παντοδύναμος καὶ ἐγένετο σωτηρία τῷ κόσμῳ, ὅτι ἐκ τοῦ μνημείου ὡς ὡραῖος ἥλιος ἀνέτειλεν ἡμῖν, ὅτι ἐκ τοῦ τάφου ὡς ἐκ παστάδος προῆλθεν ὁ Νυμφίος τῆς Ἐκκλησίας.

Ἔλαβον τὴν εἰρήνην τοῦ Ἀναστάντος Χριστοῦ οἱ Ἀπόστολοι καὶ τὴν ἐπαγγελίαν ἅμα, ὅτι ἔσται μετ' αὐτῶν καὶ μετὰ τῆς Ἁγίας Αὐτοῦ Ἐκκλησίας πάσας τὰς ἡμέρας μέχρι τῆς συντελείας τοῦ αἰῶνος καὶ ἀνεθάρρησαν. Διὰ μέσου τῶν αἰώνων περιελάμφθησαν ὑπὸ τοῦ ἀνεσπέρου φωτὸς τῆς Ἁγίας Ἀναστάσεως καὶ τὰ ἄπειρα πλήθη τῶν πιστῶν, ἠσθάνθησαν παραμυθίασιν, ἐνίσχυσιν καὶ ἐν εἰρήνῃ καὶ γαλήνῃ ἐκοιμήθησαν.

Ὑπὸ τοῦ ἱλαροῦ τοίνυν φωτὸς τῆς δόξης τοῦ Κυρίου περιλαμπόμενοι καὶ ὑπὸ τῶν Θείων ὕμνων τῆς Μητρὸς ἡμῶν Ἁγίας Ἐκκλησίας κατανυσσόμενοι καὶ μεταρσιούμενοι φέρομεν ζωηρότερον τὴν σκέψιν ἡμῶν σήμερον πρὸς τοὺς σεβασμίους καὶ προσφιλεῖς Ἀρχηγοὺς τῶν τε Ὀρθοδόξων καὶ τῶν λοιπῶν τοῦ Χριστοῦ Ἐκκλησιῶν καὶ ἀπὸ καρδίας ἀπευθύνοντες Αὐτοῖς τὸ «Χριστὸς Ἀνέστη» εὐχόμεθα Αὐτοῖς καὶ τοῖς ποιμνίοις Αὐτῶν τὴν ἀπὸ τῆς Ἀναστάσεως εἰρήνην καὶ τὸν ἀπὸ κοινοῦ ἡμέραν τινὰ ἑορτασμὸν τῆς μεγάλης ταύτης ἡμέρας, μὴ φερόμενοι πλέον ὑπὸ τῶν Ἐκκλησιαστικῶν ἐξελίξεων καὶ γεγονότων, ἀλλὰ κυριαρχοῦντες αὐτῶν, ὑπὸ τὴν τὰ πάντα συναρπάζουσαν τῆς Ἀναστάσεως πνοήν. Χριστὸς γὰρ ἐκ νεκρῶν ἐγήγερται ἀπαρχὴ τῶν κεκοιμημένων.

Διὸ καὶ ἐντονώτερον σήμερον συλλαμβάνοντες τὸ νόημα τῶν βαθυτάτων τῆς μεγάλης ἐποχῆς μεταβολῶν, Πατέρες, ἀδελφοὶ καὶ τέκνα ἐν Κυρίῳ ἀγαπητὰ καὶ περιπόθητα, ἂς ἑορτάσωμεν τὸ ὑπερφυὲς γεγονὸς τῆς Ἁγίας τοῦ Κυρίου Ἀναστάσεως μετὰ βαθυτέρας συναισθήσεως τῶν εὐθυνῶν ἡμῶν.

Ἐν Ἐκκλησίαις εὐλογήσωμεν τὸν Θεὸν καὶ ἐν οἴκοις ψάλωμεν τῷ ὀνόματι Αὐτοῦ, καὶ ἐν ὁδοῖς τὸν χαιρετισμὸν ἀνταλλάξωμεν «Ἀληθῶς Ἀνέστη», ὅτι πᾶσα ἡ γῆ προσκυνεῖ καὶ ψάλλει Αὐτῷ, ὅτι φοβερὰ τὰ ἔργα Αὐτοῦ, ὅτι ὤκτειρε καὶ ἠλέησεν ἡμᾶς, ὅτι ἐγνώρισε τῇ γῇ τὴν ὁδὸν Αὐτοῦ, καὶ πᾶσι τοῖς ἔθνεσι τὸ σωτήριον Αὐτοῦ, ὅτι εἴδομεν τὸ φῶς Αὐτοῦ καὶ ἐλάβομεν Πνεῦμα ἐπουράνιον. Ἐν τῇ εὐσήμῳ ταύτῃ ἡμέρᾳ πίωμεν πάντες ἐκ τοῦ καινοῦ τῆς ἀμπέλου γεννήματος, τὴν Θείαν εὐφροσύνην ἀλλήλοις προσφέροντες.

Ὡς δ' ὁ Ἀπόστολος προτρέπεται λέγων: «ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν», (Ρωμ. ς' 4), σπουδάσωμεν, ἵνα ἡ Ἀνάστασις γένηται ἡμῖν ἀπαρχὴ καινοῦ βίου πνευματικοῦ καὶ ἠθικοῦ συναγερμοῦ. Μορφώσωμεν ἐν ἡμῖν «τὸν ἄρτιον τοῦ Θεοῦ ἄνθρωπον, τὸν πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένον», (Β' Τιμ. γ' 17). Αἱ ἀνθρωπιστικαὶ ἰδέαι τοῦ δικαίου τῆς ἀληθείας καὶ τοῦ ἀγαθοῦ, αἱ κοινωνιστικαὶ τῆς εἰρήνης, τῆς συνεργασίας, τῆς συναδελφώσεως καὶ τῆς ἑνότητος, καὶ ἐπὶ πᾶσιν αἱ θρησκευτικαὶ τοιαῦται τοῦ ἀληθοῦς Θεοῦ, τοῦ ἱστορικοῦ Χριστοῦ καὶ τῆς διαρκοῦς μεταξὺ ἡμῶν παρουσίας τοῦ Παρακλήτου, ἂς ἀποτελέσωσι τὰ κύρια στοιχεῖα τοῦ σταθεροῦ ἐσωτερικοῦ ἡμῶν φρονήματος, τοῦ διέποντος καὶ κατευθύνοντος τὴν πρὸς τὰ ἔξω ἐπέκτασιν ἡμῶν. Ὅταν τοιοῦτον φρόνημα ἐνιδρυθῇ ἐν τῷ βάθει τῆς ψυχῆς ἡμῶν καὶ γενικώτερον ἐν ταῖς ψυχαῖς τῶν πιστευόντων εἰς τὸν Ἀναστάντα Χριστὸν ὡς συνόλου τότε εὑρήσουσι τὴν λύσιν αὐτῶν καὶ τὰ πολλαχῶς ταλαιπωροῦντα τὴν σύγχρονον ἀνθρωπότητα μεγάλα καὶ ἀκανθώδη προβλήματα, ἐν οἷς καὶ τὸ κοινωνικόν, ὅπερ κυρίως σήμερον προβάλλει ὡς ζήτημα καθαρῶς ἠθικόν, ζήτημα διαπλάσεως τοῦ ἔσω ἀνθρώπου ὡς τῆς μόνης ἀξίας ἐπὶ τῆς γῆς. Ὄντως ἡ περὶ τὴν λύσιν τῶν μεγάλων προβλημάτων τῆς ἡμετέρας ἐποχῆς ἐμφανιζομένη μονονουχὶ ἀνυπέρβλητος δυσχέρεια ὀφείλεται εἰς τὴν εὐρέως ἐξηπλωμένην πνευματικὴν καὶ ἠθικὴν ἀναρχίαν καὶ ἀταξίαν καὶ εἰς τὴν παρέκκλισιν ἀπὸ τῆς ἐμμονῆς εἰς τὴν ἐφαρμογὴν τῶν ὑψηλῶν καὶ εὐγενῶν ἀρχῶν καὶ ἰδεωδῶν, ἅτινα προσεκόμισεν εἰς τὸν κόσμον ἡ Ἀποκεκαλυμμένη Ἀλήθεια.

Προτρεπόμενοι δι' ὑμᾶς, τέκνα, ὅπως μηδέποτε ἐπιλανθάνησθε καὶ τῶν ἐν ἀπορίᾳ καὶ ἀνάγκαις ἀδελφῶν, προσφωνοῦμεν ὑμᾶς καὶ αὖθις Χριστὸς Ἀνέστη!

Αὐτῷ ἡ δόξα καὶ τὸ κράτος καὶ ἡ προσκύνησις εἰς τοὺς αἰῶνας· Ἀμήν!

Ἅγιον Πάσχα τοῦ 1961

† Ὁ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ

διάπυρος πρὸς Θεὸν εὐχέτης πάντων ὑμῶν.

ΕΠΙ ΤΗ 25Η ΜΑΡΤΙΟΥ -- ΕΠΙ ΤΗ ΑΝΑΣΤΑΣΕΙ

ΕΓΚΥΚΛΙΟΙ ΤΟΥ ΣΕΒΑΣΜ. ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΜΕΡΙΚΗΣ ΒΟΡΕΙΟΥ ΚΑΙ ΝΟΤΙΟΥ κ. κ. ΙΑΚΩΒΟΥ

Τοῖς Εὐλαβεστάτοις Ἱερατικῶς Προϊσταμένοις καὶ τῷ Εὐσεβεῖ Χριστεπωνύμῳ Πληρώματι τῆς καθ' ἡμᾶς Ἁγιωτάτης Ἀρχιεπισκοπῆς Βορείου καὶ Νοτίου Ἀμερικῆς καὶ Καναδᾶ,

Χάρις καὶ ἔλεος καὶ εἰρήνη ἀπὸ Θεοῦ τοῦ Σωτῆρος Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Ἀγαπητοὶ Συλλειτουργοὶ καὶ τέκνα ἐν Κυρίῳ ἀγαπητά,

«Σήμερον χαρᾶς εὐαγγέλια!
Πνεῦμα Ἅγιον καταπέμπεται
Πατὴρ ἄνωθεν εὐδοκεῖ . . .
Χαῖρε Κεχαριτωμένη, ἐξ ἧς ἡ σωτηρία:
Χριστὸς ὁ Θεὸς ἡμῶν».

Μὲ αὐτὰς τὰς ἐκφραστικωτάτας λέξεις τοῦ ἱεροῦ ὑμνωδοῦ (Ἀνδρέου τοῦ Ἱεροσολυμίτου) χαιρετίζομεν καὶ ἡμεῖς ὑμᾶς σήμερον, τέκνα ἐν Κυρίῳ ἀγαπητά, ἐπὶ τῇ εὐσήμῳ ταύτῃ Ἑορτῇ τοῦ Εὐαγγελισμοῦ.

Ἡ εἰκοστὴ πέμπτη Μαρτίου ὑπῆρξε καὶ ὑπάρχει δι' ὅλην τὴν Χριστιανωσύνην ἡμέρα χαρᾶς, ἡμέρα ἐλπίδων, ἡμέρα εὐαγγελισμῶν, τῶν ὡραιοτέρων εὐαγγελισμῶν: τῆς ἐνανθρωπήσεως τοῦ Θεοῦ καὶ τῆς θεώσεως τοῦ ἀνθρώπου.

Ἡ Ἐκκλησία μας ὀνομάζει τὸν Εὐαγγελισμὸν τῆς Θεοτόκου «κεφάλαιον τῆς σωτηρίας ἡμῶν» καὶ «φανέρωσιν τοῦ ἀπ' αἰῶνος μυστηρίου», περίχαρις δὲ ψάλλει: «Σήμερον τὰ κάτω τοῖς ἄνω συνάπτεται, ὁ Ἀδὰμ καινουργεῖται καὶ ἡ Εὔα ἐλευθεροῦται».

Αὐτὸ τὸ νόημα ἔχει πράγματι ὁ Εὐαγγελισμός: τὸ νόημα τῆς ἀνακαινίσεως καὶ τῆς ἐλευθερίας. Καὶ ὄχι μόνον διὰ τὸν ἄνθρωπον, ἀλλὰ καὶ διὰ τὴν κτίσιν. Τὸ πᾶν καινουργεῖται μὲ τὴν ἐμφάνισιν τοῦ ἀγγέλου καὶ μὲ τὸ «Χαῖρε». Τὰ πρόσωπα τῶν ἀνθρώπων φωτίζονται μὲ τὸ χαμόγελον τῆς μεγάλης προσδοκίας καὶ ἡ γῆ γεμίζει κρῖνα ἐκεῖ ποὺ ἕως χθὲς δὲν ἐγνώριζε παρὰ ἀγκάθια μόνον.

Δι' ἡμᾶς τοὺς Ἑλληνορθοδόξους Χριστιανοὺς ὁ Εὐαγγελισμὸς ἐνέχει καὶ μίαν ἄλλην, ὅλως ἰδιαιτέραν, ἔννοιαν καὶ σημασίαν: αὐτὴν τὴν ὁποίαν τοῦ προσέδωσαν οἱ τετιμημένοι πατέρες μας κατὰ τὴν 25ην Μαρτίου τοῦ 1821.

Ὁ Εὐαγγελισμὸς τοῦ 1821 εὐηγγελίσθη τὸ σωτήριον τοῦ Θεοῦ ἡμῶν ὄχι μόνον ὡς ἠθικὴν λύτρωσιν, καὶ ἐλευθερίαν, ἀλλὰ καὶ ὡς ἐθνικὴν καὶ πολιτικὴν παλιγγενεσίαν. Ἀπέδειξεν ἐπὶ πλέον, ὅτι ἡ προαιώνιος βουλὴ τοῦ Ὑψίστου εἶναι νὰ ἔχῃ ὁ Εὐαγγελισμὸς διάρκειαν, συνέχειαν καὶ νὰ ἀγκαλιάζῃ ὅλην τὴν ζωὴν τοῦ ἀνθρώπου.

Δὲν θεωροῦμεν ὡς ἐκ τούτου περιττὸν νὰ τονίσωμεν καὶ πάλιν, ὅτι ἡ ἐλευθερία εἶναι ἔννοια καὶ ἀξία Ἑλληνοχριστιανικὴ καὶ ὅτι ὀφείλομεν κατὰ τὸ παράδειγμα τῶν πατέρων μας νὰ τὴν διαφυλάξωμεν ὡς τὸ πολυτιμότερον θεῖον δῶρον καὶ θησαύρισμά μας, προασπίζοντές την κατὰ πάσης ἐπιβουλῆς.

Παντὶ τῷ εὐλαβεῖ πληρώματι τῆς καθ' ἡμᾶς Ἱερᾶς Ἀρχιεπισκοπῆς Βορείου καὶ Νοτίου Ἀμερικῆς καὶ Καναδᾶ,

Χάρις εἴη καὶ εἰρήνη παρὰ τοῦ ἐνδόξως ἐκ νεκρῶν Ἀναστάντος Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστου.

ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ! τέκνα ἡμῶν ἐν Κυρίῳ ἀγαπητὰ καὶ περιπόθητα!

Οἱ ἄγγελοι, αἱ καμπάνες, οἱ οὐρανοί, αἱ ἀναμμένες ὁλόχρυσες λαμπάδες μας, αἱ καρδίαι μας, τὰ χείλη μας, ὅλα «ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!» ψάλλουν σήμερον. Εἶναι τὸ ἆσμα τῶν ἀσμάτων. Καμμία ὡραιοτέρα ποίησις, καμμία γλυκυτέρα μουσική, κανένα πειὸ χαρούμενο σάλπισμα ἀπὸ τὴν ποίησιν, τὴν μουσικὴν καὶ τὸ σάλπισμα, ποὺ ἐγέμισε τὸν οὐρανὸν καὶ τὴν γῆν, κατὰ τὸν ὄρθρον τῆς Ἀναστάσεως τοῦ Χριστοῦ.

Ἀφῆστε τὰ τείχη, ποὺ ἐχώριζαν τὴν ψυχήν σας ἀπὸ τὸν Χριστὸν μέχρι τῆς στιγμῆς αὐτῆς, νὰ πέσουν, ὅπως ἔπεσαν τὰ τείχη τῆς Ἱεριχοῦς στὸ ἀναστάσιμο σάλπισμα τῆς στρατιᾶς τοῦ Γεδεών. Ὁ Χριστός, ἡ βασιλεία Του, ἡ βασιλεία τῶν οὐρανῶν εἶναι ἰδική σας. Κατακτήσατέ την μὲ τὴν ταπείνωσιν, μὲ τὴν εὐσέβειαν, μὲ τὴν πίστιν σας εἰς τὸν Ἀναστάντα Σωτῆρα.

Ἁπλώσατε τὰ χέρια σας πρὸς τὸν Βασιλέα τῶν Βασιλέων ἐὰν εἶναι καθαρὰ ἀπὸ ἁμαρτίαν, καὶ ψαύσατέ Τον καὶ ψηλαφίσατέ Τον, ὅπως ὁ μαθητής Του Θωμᾶς. Ἀναζητήσατέ Τον μέσα εἰς τὸ φέγγος τῆς Ἀναστάσεως. Ἰδῆτε Τον. Εἶναι ἐμπρός σας! Μὴν ἀφήνετε τὴν ἀμφιβολίαν ἢ τὴν ἀπιστίαν νὰ σᾶς θολώσουν τὸ βλέμμα, τὴν ψυχήν, τὸν ὁρίζοντά σας. Ψαύσατέ Τον: εἶναι ἡ χαρά, ἡ ἐλπίδα, ἡ νέα κτίσις, ἡ νέα πνοή, τὸ καινούργιο κτυποκάρδι. Αὐτὸ ποὺ σᾶς γεμίζει ἀπὸ χαράν. Δι' αὐτὸ μαζὺ

Ὑπερήφανοι λοιπόν, ἀλλὰ καὶ εὐγνώμονες διὰ τὴν καταγωγὴν καὶ τὴν κληρονομίαν ἡμῶν ταύτην, ἂς ψάλωμεν σήμερον ὕμνους δοξαστικοὺς τοῦ Θείου ὀνόματος, δι' ὅσα ἐποίησε καὶ ποιεῖ θαυμαστὰ μεθ' ἡμῶν ὁ Κύριος, καὶ συγχρόνως ἂς ἐπάρωμεν χεῖρας ἱκέτιδας δεόμενοι τοῦ Πανοικτίρμονος καὶ Παντοδυνάμου Θεοῦ, ὅπως σκέπῃ καὶ στηρίζῃ καὶ ἐμπνέῃ καὶ καθοδηγῇ τὸ Γένος καὶ τὴν Ἐκκλησίαν ἡμῶν διὰ μέσου τῶν αἰώνων ἐν δικαιοσύνῃ, ἐλευθερίᾳ καὶ εἰρήνῃ.

Μετ' ἀγάπης Πατρικῆς
Διάπυρος πρὸς Θεὸν εὐχέτης,
† Ὁ Ἀμερικῆς ΙΑΚΩΒΟΣ

μὲ τὸν Θωμᾶν χαρούμενοι φωνάξατε πρὸς τὸν Ἀναστάντα: Σὺ εἶσαι ὁ Κύριός μου καὶ ὁ Θεός μου!

Μέσα εἰς τὸν ἀστροφώτιστον αὐτὸν ὄρθρον, μὲ τὴν ἀναμμένην λαμπάδα τῆς πίστεώς σας ὁδηγόν, πηγαίνετε μαζὺ μὲ τὰς Μυροφόρους ἕως τὸν τάφον τοῦ Χριστοῦ. Γεμίσατε τὰ χέρια σας καὶ τὰς καρδίας σας μὲ τὰ μῦρα τῆς ἀγάπης, μὲ τὴν πνευματικὴν εὐωδίαν τῆς προσευχῆς, καὶ μὴ σκέπτεσθε τὸν λίθον ἢ τοὺς λίθους τοῦ σκώμματος ἢ προσκόμματος τῶν ἀσεβῶν. Θὰ τοὺς κυλίσουν κάποιοι χρυσοφτέρουγοι ἄγγελοι, μὲ τὸ πρόσωπο ἀστραφτερὸ σὰν τὸν ἥλιο καὶ μὲ τὰ ἱμάτια λευκὰ σὰν τὸ φῶς. Μὴ τρομάζετε τὸν τάφον ἢ τοὺς τάφους ποὺ ἀνοίξατε πιθανῶς σεῖς μὲ τὰ ἰδικά σας χέρια μέσα σας. Δὲν ὑπάρχουν τάφοι. Γυρίσατε τὸ βλέμμα σας καὶ θὰ ἰδῆτε τὸν «Χριστὸν ἐξαστράπτοντα καὶ «χαίρετε» φάσκοντα».

Ἀδελφοί, μὴ κρύβεσθε εἰς τὸ ὑπερῶον τῶν φοβισμένων, τῶν ἀπιστούντων λογισμῶν σας. Δὲν ὑπάρχουν ἄλλωστε ὑπερῶα δι' ὅσους πιστεύουν, δι' ὅσους ἔχουν τὸν Χριστὸν μέσα των. Τί ἄλλωστε ἔχετε νὰ φοβηθῆτε; Τὰ ἁμαρτήματά σας; Ἀλλὰ τὰ συνεχώρησεν ὁ δι' ἡμᾶς σταυρωθεὶς Κύριος! Τὴν Θείαν τιμωρίαν; Ἀλλὰ συγγνώμη ἐκ τοῦ τάφου ἀνέτειλεν. Ἐγκαταλείψατε λοιπὸν τὸν κρυψῶνα σας ἀκόμη καὶ ὅσοι ἔχετε λόγους νὰ φοβῆσθε τὸν Ἀναστάντα Χριστόν. Ἀνοίξατε τὴν θύραν τῆς ψυχῆς σας, διὰ νὰ γεμίσῃ ἀπὸ τὴν ἑωθινὴν αὔραν τῆς Ἀναστάσεως. Καὶ κατεβῆτε ἀπὸ τὸ ὑπερῶον τῆς ψυχικῆς σας ἀπομονώσεως διὰ νὰ Τὸν συναντήσετε. Δι' αὐτὸ ἀνέστη. Διὰ νὰ μᾶς συναντήσῃ, διὰ νὰ μᾶς ὁμιλήσῃ διὰ τὴν ἀγάπην τοῦ Θεοῦ πρὸς τὸν ἄνθρωπον· διὰ τὴν ὠμορφιὰ καὶ τὴν λευκότητα τῶν κρίνων, ποὺ ἀνθοῦν στὰ πρόσωπα τῶν πιστῶν· διὰ τὴν γαλάζια καὶ ἀπέραντη βασιλεία τῶν οὐρανῶν, ποὺ τὴν φωτίζει — ἡμέρα καὶ νύκτα — τὸ ἀνέσπερο φῶς τῆς Ἀναστάσεως.

Τέκνα ἐν Κυρίῳ προσφιλῆ! Χριστὸς Ἀνέστη! Ἀνάψατε ὅλοι τὲς τυχὸν σβυσμένες λαμπάδες, ποὺ σκοτεινιάζουν τὸν ἐσωτερικό σας κόσμο. Τὸ ἑωθινὸ ἀναστάσιμο ἀστέρι προμηνύει τὸν λαμπρὸν ἥλιο τῆς ἐν Χριστῷ ζωῆς. Ἀναστάσιμα χαρῆτε! Ἀναστάσιμα χαιρετισθῆτε! Ἀναστάσιμα ἀγκαλιασθῆτε ὅλοι! ἐχθροὶ καὶ φίλοι, ξένοι καὶ δικοί, καὶ μὲ τὰ χείλη σας, σὰν ἀγγελικά, σὰν χείλη σάλπιγγος, σαλπίσατε σ' ὅλον τὸν κόσμον ἀπ' ἄκρη σ' ἄκρη, τὸ χαρμοσυνότερο μήνυμα ποὺ ἀκούσθηκε ἕως τώρα στὴ γῆ, καὶ ποὺ στὸ ἄκουσμά του γελοῦν τὰ δακρυσμένα μάτια, σκιρτοῦν οἱ πονεμένες καρδιὲς καὶ ἀναστήνονται ὅλοι οἱ νεκροὶ μέσα μας καὶ ἔξω μας. «Χριστὸς γὰρ ἐγερθεὶς ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο. Αὐτῷ ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμὴ καὶ ἡ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν».

Μετὰ βαθείας πατρικῆς στοργῆς καὶ ἀγάπης ἐν Χριστῷ ἀναστάντι,

Ὁ Ἀρχιεπίσκοπος ὑμῶν

† Ὁ Ἀμερικῆς ΙΑΚΩΒΟΣ

ΝΕΑΙ ΕΚΔΟΣΕΙΣ

ΕΛΛΗΝΟΑΜΕΡΙΚΑΝΟΠΟΥΛΑ ΣΤΗΝ ΕΛΛΑΔΑ

Παραθερίζουν μερίμνῃ καὶ δαπάνῃ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς Βορείου καὶ Νοτίου.

Κυκλοφορεῖ κατ' αὐτὰς ἕνα ὡραιότατο βιβλιάριον ἀφιερωμένο στὸ ἀνωτέρω θέμα. Μὲ ὁλοζώντανες περιγραφὲς ἀπὸ τὴν ζωὴν τῶν παιδιῶν μας μαζὶ μὲ τ' ἀδελφάκια τους στὴν Ἑλλάδα στὶς περίφημες Θερινὲς Κατασκηνώσεις τῶν Ἑλληνικῶν Τραπεζῶν. Τὸ βιβλιαράκι αὐτό, πλουτισμένο μὲ θαυμάσιες φωτογραφίες ἀπὸ τὸ ταξίδι καὶ τὴν ζωὴν τῶν παιδιῶν μας στὴν Ἑλλάδα, ἀποστέλλεται ἐντελῶς δωρεάν. Ἀποταθῆτε:

Greek Archdiocese (Education Dept.)
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ΑΠΟ ΤΟΝ ΠΡΟΛΟΓΟ ΤΟΥ

Τὸ βιβλιαράκι αὐτὸ ἔχει πολλαπλὸ σκοπό. Νὰ δείξῃ πόσο εὐεργετικὴ ἐπίδρασι ἔχει ἐπάνω στὴ Νέα μας Γενεὰ μιὰ ἐπίσκεψις στὴν Μητέρα Ἑλλάδα. Νὰ ἀναπτύξῃ πῶς ἡ Ἱερὰ Ἀρχιεπισκοπὴ ἀνέλαβε τὴν πρωτοβουλία καὶ πῶς μετέβαλε σὲ πρᾶξι τὴν ἰδέα νὰ στέλνῃ ὁμάδες παιδιῶν τῆς Ὁμογενείας ποὺ ζῇ στὴν Ἀμερικὴ νὰ παραθερίζουν σὲ θερινὲς κατασκηνώσεις στὴν Ἑλλάδα.

Νὰ παρουσιάσῃ ὁλοζώντανη τὴν εἰκόνα τῶν παιδιῶν μας αὐτῶν ποὺ ἔστειλεν ἡ Ἱερὰ Ἀρχιεπισκοπὴ γιὰ πρώτη φορὰ τὸ καλοκαῖρι τοῦ 1960 στὴν Ἑλλάδα.

Νὰ τονίσῃ τὴν ἀνάγκη νὰ γίνῃ ἐθνικοθρησκευτικὸς θεσμὸς ἡ ἀποστολὴ τῶν παιδιῶν μας στὴν Ἑλλάδα, ποὺ ἐπαναλαμβάνεται καὶ ἐφέτος.

Καὶ νὰ ζητήσῃ τὴ συμπαράστασι καὶ τὴν οἰκονομικὴν ἐνίσχυσι τῆς Ὁμογενείας ὥστε νὰ στέλνωνται κάθε χρόνον, καὶ περισσότερα παιδιά.

Τὰ παιδιὰ αὐτά, γυρίζοντας ἀπὸ τὴν Γενέτειρα τῶν γονέων τους στὴν Ἀμερική, θὰ γίνουν φλογεροὶ κήρυκες τῆς ἀγάπης πρὸς τὴν Ἑλλάδα, τὴν αἰώνια καὶ τὴν σημερινή, πρὸς τὴν γλῶσσα καὶ τὸν πολιτισμό της, ποὺ τόσο ἐπάξια τιμᾷ ἡ δεύτερη Πατρίδα μας Ἀμερική.

Βοηθήσατε μὲ τὴν καρδιά σας καὶ ἐνισχύσατε ὅσο μπορεῖτε τὸν

ΠΑΡΑΘΕΡΙΣΜΟ ΤΩΝ ΕΛΛΗΝΟΑΜΕΡΙΚΑΝΟΠΑΙΔΩΝ ΣΤΗΝ ΕΛΛΑΔΑ.

Μετὰ τιμῆς,
Η ΕΠΙΤΡΟΠΗ

Ἐπιστολαὶ — Ἐπιταγαί:
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ΑΙ ΤΕΛΕΤΑΙ ΕΝ ΤΩ ΠΑΝΑΓΙΩ ΤΑΦΩ ΚΑΤΑ ΤΗΝ ΜΕΓ. ΕΒΔΟΜΑΔΑ ΚΑΙ ΤΟ ΠΑΣΧΑ

Ὑπὸ τοῦ Αἰδεσ. Μ. Πρωτοπρεσβυτέρου κ. Κ. ΜΩΡΑΪΤΑΚΗ

«Χαῖρε Σιὼν ἁγία, μήτηρ τῶν ἐκκλησιῶν, Θεοῦ κατοικητήριον».

ΕΙΣ τὴν ἱστορίαν τῶν Χριστιανικῶν λαῶν οἱ Ἅγιοι Τόποι ἐν Παλαιστίνῃ, ἔνθα τὸ φῶς τῆς θεογνωσίας ἐξέλαμψε καὶ τὸ μέγα μυστήριον τῆς ἀπολυτρώσεως τοῦ ἀνθρωπίνου γένους ἐτελέσθη, κατεῖχον καὶ κατέχουσι σπουδαιοτάτην θέσιν.

Τὰ ἱερὰ τῆς Χριστιανικῆς πίστεως σεβάσματα ὅπου ἔστησαν οἱ πόδες τοῦ Κυρίου, ἡ Βηθλεὲμ ἔνθα ὁ Σωτὴρ ἐλικνίσθη ὡς βρέφος, ὁ Πανάγιος Τάφος ὅπου τὸ πανάχραντον τοῦ Κυρίου σῶμα ἐπὶ τριήμερον παρέμεινεν, ἡ Γεθσημανή, τὸ Θαβώρ, τὸ ὄρος τῶν ἐλαιῶν, ὁ Ἰορδάνης ὅπου ἡ τῆς Τριάδος ἐφανερώθη προσκύνησις καὶ τὰ ἄλλα πολυάριθμα τῆς Ἁγίας Γραφῆς σκηνώματα, συνεκίνουν βαθύτατα πᾶσαν Χριστιανικὴν ψυχήν, διήγειρον τὸν θαυμασμὸν καὶ προὐκάλουν ἀμέριστον τὴν προσοχὴν καὶ τὸ ὑπὲρ αὐτῆς ἐνδιαφέρον.

Ἀφ' ὅτου ἰδίως ὁ πρῶτος Χριστιανὸς Αὐτοκράτωρ τοῦ Βυζαντίου Κωνσταντῖνος ὁ Μέγας καὶ ἡ μακαρία αὐτοῦ μήτηρ Ἑλένη, ἐνθέῳ ζήλῳ κινούμενοι, κατὰ τὸν Δ΄ αἰῶνα ἵδρυσαν ἐπὶ τῶν καθηγιασμένων τόπων μεγαλοπρεπεστάτους Ναούς, ὁ διάπυρος πόθος καὶ ἡ ἀγάπη τῶν Χριστιανικῶν λαῶν ηὐξήθη κατὰ μυριάδας ἀπὸ περάτων τῆς Οἰκουμένης ἔσπευδον ὡς τὰ θεοβάδιστα ἐκεῖνα μέρη, ὅπως προσκυνήσουν αὐτὰ καὶ προσφέρωσι τοὺς θησαυροὺς τῆς καρδίας των.

Καὶ ὁ διακαὴς οὗτος πόθος καὶ δὴ ἡμῶν τῶν Ἑλλήνων εἶναι λίαν εὐεξήγητος, διότι τὰ πανάγια προσκυνήματα, κληρονομία ἀνεκτίμητος τοῦ εὐσεβοῦς ἡμῶν Γένους, ἵστανται διὰ μέσου τῶν αἰώνων μάρτυρες εὐγλωττότατοι τῆς Χριστιανικῆς ἱστορίας τῶν Ἑλληνικῶν δικαίων εἰς τὴν κοιτίδα τοῦ Χριστιανισμοῦ.

Ἐκεῖ ὁ Χριστιανὸς ὑπὸ τὸ κράτος ζωηρωτάτων ἀναμνήσεων, ἔχει ἐνώπιόν του τρανὰ τὰ ἴχνη τῆς θείας τραγῳδίας, ἱστάμενος πρὸ τῶν σιωπηλῶν ἀλλ' εὐγλώττων μαρτύρων τῶν παθῶν τοῦ Μάρτυρος τῆς ἀληθείας, πατῶν τὸ ἔδαφος ὅπερ ἐπάτησαν οἱ πόδες τοῦ Σωτῆρος, αἰσθάνεται ἀμεσωτέραν τὴν μετ' αὐτοῦ ἐπικοινωνίαν καὶ δραστικωτέραν τὴν ἐνέργειαν τῆς χάριτος τοῦ παναγίου πνεύματος.

Ἦτο λίαν φυσικόν, ὅπως ἀντάξιαι πρὸς τὸ μεγαλεῖον τῶν μεγαλοπρεπῶν Ναῶν τοῦ Μ. Κωνσταντίνου καὶ τῆς Ἁγίας Ἑλένης καὶ δὴ τῆς Βασιλικῆς τοῦ παναγίου τάφου, ὧσι καὶ ἐπιβλητικαὶ καὶ συγκινητικαὶ τελεταί, καθιερωθεῖσαι εὐθὺς ἐξ ἀρχῆς καὶ ἐξακολουθοῦσαι καὶ σήμερον τελούμεναι ὑπὸ τῆς ἱερᾶς τῶν ἁγιοταφιτῶν Φάλαγγος, πρὸς δόξαν τοῦ ἐκεῖ Γεννηθέντος, Σταυρωθέντος καὶ Ἀναστάντος Χριστοῦ.

Ὅσοι ἠξιώθησαν νὰ παρευρεθῶσιν εἰς αὐτὰς καὶ νὰ βαπτισθῶσιν εἰς τὰ νάματα τοῦ Ἰορδάνου, μόνοι αὐτοὶ δύνανται ἡμῖν εἰπεῖν καὶ παραστῆσαι τὸ ἄφθαστον μεγαλεῖον τῶν ἐν τοῖς Ἁγίοις Τόποις καὶ δὴ τῷ Παναγίῳ καὶ Ζωοδόχῳ Τάφῳ τελετῶν.

Ἡ παραδειγματικὴ τάξις, ἡ ἱερὰ ψαλμῳδία, τὰ πολύτιμα ἄμφια καὶ τὰ βασιλικὰ ἱερὰ σκεύη, αἰχμαλωτίζουσι πάντα Χριστιανὸν καὶ τὸν μεταρσιοῦν ἀπὸ τῆς γῆς πρὸς τὰ οὐράνια.

Θὰ κατεχρώμεθα τὸν φιλόξενον χῶρον τοῦ ἀγαπητοῦ «Παρατηρητοῦ» ἂν ἀνελαμβάνομεν νὰ περιγράψωμεν τὰς ἐν αὐτῷ ὑπερόχους τελετάς, ἢ τὴν ἱστορικὴν Βασιλικὴν τῆς Ἀναστάσεως, περιοριζόμενοι μόνον, ἐν ἄκρᾳ συντομίᾳ, εἰς τὰς τελετὰς καὶ ἀκολουθίας τῆς Μ. Ἑβδομάδος καὶ τοῦ Πάσχα.

Αὗται ἄρχονται τοῦ Σαββάτου τοῦ Λαζάρου, ἡμέραν καθ' ἣν ἀπὸ τῆς Βηθανίας λαμβάνει χώραν συγκινητικὴ λιτάνευσις μέχρι τοῦ Ὄρους τῶν Ἐλαιῶν, προπορευομένου τοῦ κλήρου καὶ ἀκολουθουμένου ὑπὸ ἀπείρου πλήθους προσκυνητῶν, κρατοῦντος κλάδους βαΐων καὶ ψάλοντος τὸ «ὡσανὰ τῷ Δαβίδ . . . »

Τὴν Κυριακὴν τῶν Βαΐων, τελεῖται Πατριαρχικὴ καὶ Συνοδικὴ λειτουργία, ἢ κατὰ τὸ ἁγιοταφικὸν λεξιλόγιον «παρρησία», εἰς τὸ τέλος τῆς ὁποίας μετὰ βαΐων ἀνὰ χεῖρας κλήρου καὶ λαοῦ, γίνεται μεγαλειώδης λιτανεία περὶ τὸν ζωοδόχον Τάφον τοῦ Κυρίου, τὸν φρικτὸν Γολγοθᾶν, τὸ μέρος τῆς εὑρέσεως τοῦ Τιμίου Σταυροῦ καὶ τὰ λοιπὰ προσκυνήματα, εἰς ἣν λιτανείαν λευκοφοροῦντες λαμβάνουσι μέρος ἄνω τῶν 60 κληρικῶν.

Ὁ τάφος τοῦ Σωτῆρος εὑρίσκεται εἰς μικρόν τινα θάλαμον, φέροντα τὸ ὄνομα «κουβούκλιον», ὅπερ εἶναι παραφθορὰ τῆς λατινικῆς λέξεως cubiculum, σημαινούσης κοιτῶνα καὶ ἐν τῇ αὐλικῇ τῶν Βυζαντινῶν γλώσσῃ. «τὸ Βασιλικὸν θησαυροφυλάκιον».

Τὸ ἱερὸν Κουβούκλιον ἔχει μορφὴν ἀρχαίου ἑβραϊκοῦ τάφου, ἡ δὲ ἐξωτερική του μορφή, ὅπως καὶ ὅλη ἡ τῆς Ἀναστάσεως Βασιλική, δύσκολος εἰς περιγραφήν.

Διαιρεῖται τοῦτο εἰς δύο μέρη. Εἰς τὸ πρῶτον, τὸν προθάλαμον, ὑπάρχει τεμάχιον λίθου, ὃν ἀπεκύλισεν ὁ Ἄγγελος κατὰ τὴν ἀνάστασιν καὶ εἰς τὸ δεύτερον, τὸν θάλαμον, εὑρίσκεται τὸ θεῖον Μνημεῖον,

θαλαμῖσκος ἐπὶ βράχου λελαξευμένος, καλυπτόμενος ὑπὸ μαρμάρου, σχήματος τετραγώνου. Ὁλόκληρον τὸ ἱερὸν κουβούκλιον, κατακοσμούμενον ὑπὸ ἑκατοντάδων χρυσῶν καὶ ἀργυρῶν λυχνιῶν, διαφόρων πολυτίμων κειμηλίων καὶ παμμεγίστων ἐκ μαρμάρου μανουαλίων, φέρει ἔξωθεν ἑλληνικὰς ἐπιγραφὰς μὲ γραφικὰ καὶ ὑμνολογικὰ χωρία, ἄνωθεν δὲ τῆς πύλης αὐτοῦ εὕρηται ἡ ἐπιγραφή: «Ἀνῳκοδομήθη τὸ θεῖον κουβούκλιον τοῦ Παναγίου Τάφου ὅλον ἐκ θεμελίων δι' ἐλέους τῶν Ὀρθοδόξων Ρωμαίων ἐπὶ Πατριάρχου Κυρίου Πολυκάρπου ἐν ἔτει ιωι΄ κατὰ μῆνα Μάρτιον».

Αἱ τελεταὶ τῶν Παθῶν ἀρχίζουν κυρίως ἀπὸ τῆς Μ. Πέμπτης, καθ' ἣν, ἐν τῇ ἁγία αὐλῇ, ἥτις ἐκτείνεται πρὸ τοῦ Ναοῦ τῆς Ἀναστάσεως, γίνεται ἡ τελετὴ τοῦ Νιπτῆρος τ. ἔ. ἡ ἀναπαράστασις τοῦ ὑπὸ τοῦ Κυρίου νιψήματος τῶν ποδῶν τῶν μαθητῶν Του. Ὁ Μακαριώτατος Πατριάρχης τῶν Ἱεροσολύμων, ἐπὶ ἐξέδρας, περιστοιχούμενος ὑπὸ τῶν Ἀρχιερέων καὶ τῶν ἐπισήμων προσκυνητῶν, ὧν προΐσταται ὁ Διοικητὴς τῶν Ἱεροσολύμων, νίπτει τοὺς πόδας δώδεκα Ἀρχιμανδριτῶν, μετὰ δὲ τὸ τέλος τῆς τελετῆς, ὁμὰς ἰθαγενῶν ὀρθοδόξων κρατούντων μαχαίρας, ξιφομαχούντων καὶ πηδώντων ἐν ἀλλαλαγμῷ, ὁδηγεῖ τὸν Πατριάρχην φέροντα τὰ ἱερὰ αὐτοῦ ἄμφια καὶ τὸν κλῆρον, μέχρι τῆς θύρας τῶν Πατριαρχείων.

Μεγάλη Παρασκευή, καθ' ἣν ὁλόκληρον τὸ δρᾶμα τῆς Σταυρώσεως, παρελαύνει ἐν τῷ φρικτῷ Γολγοθᾷ πρὸ τῶν ὀμμάτων τῶν προσκυνητῶν. Οὐδεμία γραφὶς εἶναι ἱκανὴ νὰ παραστήσῃ τὸ ὕψος τῆς τελετῆς, ἥτις λαμβάνει χώραν κατὰ τὴν πένθιμον ἐκείνην ἡμέραν εἰς τὸ μέρος ὅπου ὁ Σωτὴρ ἔχυσε τὸ πανακήρατον αὐτοῦ αἷμα ὑπὲρ τῆς σωτηρίας τοῦ ἀνθρώπου. Καὶ τὴν στιγμὴν καθ' ἣν εἰς τὰς Βασιλικὰς ὥρας τῆς πρωΐας ἀναγινώσκεται τὸ «Σήμερον κρεμᾶται ἐπὶ ξύλου, ὁ ἐν ὕδασι τὴν γῆν κρεμάσας», ὡς βροχὴ ῥέουσι τὰ δάκρυα ἐκ τῶν ὀφθαλμῶν τῶν ἐκεῖ γονυκλινῶς παρευρισκομένων.

Τί δὲ εἴπωμεν καὶ περὶ τῆς ἀκολουθίας τοῦ ἐπιταφίου; Ἄφθαστος εἰς μεγαλοπρέπειαν καὶ θρησκευτικὴν κατάνυξιν. Ὁ Πατριάρχης ἐνδεδυμένος βαρύτιμον μέλαιναν στολήν, ἔργον τέχνης Βυζαντινῆς καὶ φυλασσομένην καθ' ὅλον τὸ ἔτος εἰς τὸ θησαυροφυλάκιον, συνοδευόμενος δὲ ὑπὸ τῶν Ἀρχιερέων, τῶν Ἀρχιμανδριτῶν καὶ πλήθους Ἱερέων καὶ Διακόνων, ἁπάντων μελαιναφορούντων, περιέρχεται ὅλα τὰ ἐν τῷ Ναῷ τῆς Ἀναστάσεως προσκυνήματα, τὸν Πανάγιον Τάφον, τὸν Γολγοθᾶν, τὴν ἀποκαθήλωσιν καὶ τὸ μέρος τῆς εὑρέσεως τοῦ Τιμίου Σταυροῦ, τῶν χορῶν προπορευομένων καὶ ψαλλόντων τὰ τοῦ Ἐπιταφίου ἐγκώμια.

Ἡ θεσπεσία αὕτη τελετὴ λήγει συνήθως περὶ τὴν 4ην πρωϊνὴν ὥραν. Ἀπερχομένου τοῦ Πατριάρχου μετὰ τῆς συνοδείας του εἰς τὰ πατριαρχικὰ αὐτοῦ δώματα, γίνεται μικρὰ στάθμευσις πρὸ τοῦ ἱεροῦ Κουβουκλίου. Ἐκεῖ, κατὰ τὸ Εὐαγγελικὸν «καὶ σφραγίσαντες τὸν τάφον ἀπῆλθον μετὰ τῆς κουστωδίας», ὄργανα τῆς Κυβερνήσεως ἀφ' οὗ ἐξετάσωσι καλῶς τὸ ἔσωθεν τοῦ Κουβουκλίου καὶ πιστοποιήσωσι τὴν παντελῆ ἔλλειψιν καὶ τοῦ ἐλαχίστου ἐν αὐτῷ φωτός, σφραγίζουσιν αὐτὸ διὰ κρατικῶν σφραγίδων, ἀποσφραγίζοντες τοῦτο τὴν ἐπομένην Μ. Σάββατον, καθ' ἣν ὥραν ἄρχεται ἡ τελετὴ τοῦ ἁγίου Φωτός.

Περὶ τῆς συγκινητικῆς ταύτης τελετῆς πολλὰ ἔχουσι γραφῆ. Παρερχόμενος τὰ γραφέντα καὶ λεγόμενα, σημειῶ ὅτι ἡ τελετὴ αὕτη ἀποτελεῖ τὸ κέντρον τῶν ἐν τῷ Παναγίῳ Τάφῳ τελετῶν καὶ τὴν πιστοποίησιν τῶν ἀπαραγράπτων ἑλληνικῶν δικαίων ἐν τοῖς Ἁγίοις Τόποις. Τὸ ἅγιον Φῶς, λαμβάνουσι ἐκ τῶν χειρῶν τοῦ Ἕλληνος Πατριάρχου εἰς ἐκδήλωσιν τῆς ἀνωτερότητος καὶ ἐπὶ τῆς τῶν Ἁγίων Τόπων κυριαρχίας αὐτοῦ καὶ τὰ θρησκεύματα τῶν Ἀρμενίων, τῶν Κοπτῶν καὶ τῶν Ἰακωβιτῶν, ὧν ἀντιπρόσωποι πρὸ τῆς ἐνάρξεως τῆς λαμπρᾶς ταύτης τελετῆς, προσέρχονται εἰς τὸ ἅγιον Βῆμα καὶ ἀσπάζονται τὴν δεξιὰν τοῦ Ἕλληνος Προκαθημένου τῆς Σιωνίτιδος Ἐκκλησίας.

Αὕτη ἄρχεται συνήθως περὶ τὴν ἑνδεκάτην πρωϊνήν. Χιλιάδες κόσμου ἡμετέρων καὶ ξένων καταπλημμυροῦσι τὸν ἀπέραντον Ναὸν ἐν φωναῖς καὶ ἀλλαλαγμοῖς, ἐφαρμοζομένου τοῦ Γραφικοῦ «ἀλλαλάξατε τῷ Κυρίῳ πᾶσα ἡ γῆ». Ὑπὸ τοὺς πενθίμους ἤχους τῶν κωδώνων κατέρχεται ὁ Πατριάρχης, φέρων ἀντὶ τῶν ἐγκολπίων του ἁπλοῦν Σταυρὸν ἐπὶ τοῦ στήθους, ἐν συνοδείᾳ τῶν Ἀρχιερέων, Ἀρχιμανδριτῶν καὶ ἐσμοῦ Κληρικῶν, καὶ μετὰ μικρὰν ἀνάπαυλαν ἐν τῷ ἱερῷ Βήματι, ἐνδεδυμένος αὐτὸς καὶ οἱ περὶ αὐτὸν κληρικοὶ λευκὰ ἄμφια, προπορευομένων δὲ τῶν Βυζαντινῶν λαβάρων καὶ τῶν ψαλτῶν, ψαλλόντων τὸ γνωστὸν τροπάριον: «Τὴν ἀνάστασίν Σου, Χριστὲ Σωτήρ, ἄγγελοι ὑμνοῦσι ἐν οὐρανοῖς...», λιτανεύουσι τρὶς πέριξ τοῦ ἱεροῦ Κουβουκλίου.

Εἶτα ὁ Πατριάρχης ἐκδυόμενος τὸν πατριαρχικὸν αὐτοῦ σάκκον, εἰσέρχεται μετὰ στιχαρίου εἰς τὸν θάλαμον τοῦ ἱεροῦ Μνημείου καὶ γονυκλινὴς πρὸ αὐτοῦ, δέεται ὑπὲρ τῆς ἀπὸ τῶν ἁμαρτιῶν ἀπελευθερώσεως τῶν ψυχῶν ἡμῶν, εὐχόμενος ἵνα τὸ ἔνδοθεν τοῦ Ἁγίου Τάφου μεταδοθησόμενον φῶς, πληρώσῃ θείας χάριτος τοὺς μετ' εὐλαβείας λαμβάνοντας αὐτό.

Μετὰ τὴν θερμὴν ταύτην δέησιν ἐγείρεται καὶ μεταδίδει τὸ ἐκ τοῦ Ἁγίου Τάφου φῶς διὰ τῶν ὀπῶν τοῦ ἱεροῦ Κουβουκλίου εἰς τοὺς ἰθαγενεῖς καὶ Ἕλληνας Ὀρθοδόξους, τοὺς Ἀρμενίους, τοὺς Κόπτας καὶ τοὺς Ἰακωβίτας, ὅπερ συνάμα αὐτοστιγμεὶ μεταδίδεται εἰς τὰς χιλιάδας τῶν προσκυνητῶν, ὧν ἕκαστος

ΤΟ ΘΕΙΟΝ ΓΕΓΟΝΟΣ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΤΟΥ ΧΡΙΣΤΟΥ

Ὑπὸ τοῦ Πανοσιολ. Ἀρχιμ. κ. ΙΑΚΩΒΟΥ ΠΗΛΙΛΗ

ΜΕΣΑ εἰς τὸν κόσμον τῶν ἠθικῶν ἀξιῶν τῆς ζωῆς δὲν ὑπάρχει γεγονὸς θείας ἀγγελίας περισσότερον χαρμόσυνον ἀπὸ τὸ θεῖον γεγονὸς τῆς Ἀναστάσεως τοῦ Σωτῆρος Χριστοῦ.

Ὁ χρόνος καὶ αἱ δυνάμεις τοῦ σκότους μέσα εἰς τὴν μακραίωνα καὶ φθοροποιὸν πορείαν των, δὲν ἠδυνήθησαν νὰ ἐλαττώσουν τὴν μεγάλην λαμπρότητα τοῦ θαύματος τούτου, ἢ νὰ μειώσουν τὴν δύναμιν τῆς μαρτυρίας διὰ τὸ θαῦμα τοῦτο, τὸ ὁποῖον ἀκτινοβολεῖ εἰς τὸ στερέωμα τῶν ἀληθειῶν τοῦ Θεοῦ, ὁδηγώντας τὴν καταπεπονημένην ἀνθρωπότητα ἀπὸ τὴν στυγνὴν καταδίκην τῆς ἁμαρτίας πρὸς τὴν ἐλπίδα τῆς θείας δόξης καὶ σωτηρίας.

Συνδεδεμένη ἁρμονικὰ ἡ Εὐαγγελικὴ μαρτυρία μὲ τὴν ὅλην ζωὴν καὶ τὸ ἔργον τοῦ Ἰησοῦ Χριστοῦ, ἐξαγγέλλει τὴν μεγάλην θυσίαν Του ἐπὶ τοῦ Γολγοθᾶ καὶ τὴν ζωηφόρον Ἀνάστασίν Του, ὡς ὑπερτάτην ἐκδήλωσιν διὰ τὴν σωτηρίαν τοῦ ἀνθρώπου ἀπὸ τὴν κατάραν τῆς ἁμαρτίας.

Κάτω ἀπὸ τὰ ἀδιάφορα βλέμματα μιᾶς ταπεινωμένης ἀπὸ τὴν ἁμαρτίαν ἀνθρωπότητος ἔλαβε χώραν τὸ θεῖον γεγονὸς τῆς Ἀναστάσεως τοῦ Χριστοῦ, ἀνεκτίμητον εἰς τὰς συνεπείας του, μὲ ἐμπνευστὴν τοῦ ὅλου σχεδίου τὸν Θεὸν-Πατέρα καὶ ὄργανον ἐκτελέσεως εἰς τὸ θεῖον αὐτὸ μεγαλούργημα τῆς ἀγάπης τὸν Θεὸν-Υἱὸν καὶ Σωτῆρα ἡμῶν Ἰησοῦν Χριστόν.

Ἡ μεγάλη θυσία τοῦ Ἰησοῦ ἐγένετο κατὰ θέλησιν τοῦ Πατρός, διὰ τὴν καταστολὴν τῆς ἁμαρτίας καὶ ἀποκατάστασιν τοῦ ἀνθρώπου εἰς τὴν ἀρχικήν του θέσιν καὶ εὐδαιμονίαν.

Ὁ Ἰησοῦς Χριστὸς ἔδωκε ἁπτὴ ἀπόδειξιν τῆς ἀγάπης Του διὰ τὸν ἄνθρωπον, μὲ τὴν μεγάλην θυσίαν Του ἐπὶ τοῦ Γολγοθᾶ καὶ τὴν ἄπειρα θαυμαστὴν καὶ σωτηριώδη δύναμίν Του, τὴν ἐκ νεκρῶν Ἀνάστασίν Του.

Σήμερον καλεῖ ἅπαντας εἰς τὸ συμπόσιον τῆς νέας δημιουργίας Του, τῆς νέας ζωῆς. Εἰς τὴν νέαν αὐτὴν δημιουργίαν τύπος καὶ ὑπόδειγμα εἶναι ὁ Ἀναστὰς Ἰησοῦς.

Ἡ Ἀνάστασις τοῦ Ἰησοῦ Χριστοῦ συμβολίζει τὴν ἱστορικὴν κατάργησιν καὶ καταδίκην τῆς ἁμαρτίας καὶ θεμελιώνει τὴν ἱστορικὴν τοποθέτησιν τοῦ νέου κόσμου, τὴν νέαν ἀπὸ Θεοῦ δημιουργίαν, εἰς τὴν ὁποίαν ἅπαντες καλούμεθα νὰ λάβωμεν θέσιν.

Διὰ τὰ ἔθνη ἀνοίχθηκε πλατειὰ ἡ πύλη τῆς σωτηρίας. Λαοὶ καὶ ἄνθρωποι πάσης φυλῆς καὶ γλώσσης ἐγένοντο συγκληρονόμοι τῆς ἐν Ἰησοῦ Χριστῷ ἐπαγγελίας, διὰ τοῦ Εὐαγγελίου.

Δικαιοσύνη καὶ ἠθικὴ καὶ κοινωνικὴ ζωὴ καὶ σκέψις, ὁλόκληρον τὸ συγκρότημα τοῦ πολιτισμοῦ μας, ἔχει οἰκοδομηθῆ ἐπάνω εἰς τὰ θεμέλια τῆς νέας δημιουργίας. Ἡ ἀνθρωπότης σήμερα βαδίζει ὑπὸ τὸ φῶς τῆς Ἀναστάσεως τοῦ Χριστοῦ, πορευομένη πρὸς τὰ αἰώνια πεπρωμένα της, τὸν τελικὸν προορισμόν της, ὁ ὁποῖος εἶναι ἡ ἀλήθεια καὶ ἡ γνῶσις τοῦ Θεοῦ, διότι, καιρὸς νῦν εὐπρόσδεκτος, νῦν ἡμέρα σωτηρίας.

κρατεῖ δέσμην 33 κηρίων, τὸν ἀριθμὸν τῶν ἐτῶν τοῦ Κυρίου.

Ἐν τῷ μέσῳ θαλάσσης φωτός, κρουομένων τῶν κωδώνων καὶ τῶν σημάντρων καὶ ὁμάδος φανατικῶν Ἀράβων ἀλαλαζόντων, ξιφομαχούντων ἐν τῷ Ναῷ καὶ ἀδόντων ἄσματα ὑπὲρ τῆς ὀρθοδοξίας, λήγει ἡ θαυμασία αὕτη τελετή, τῶν χορῶν ψαλλόντων τὸ «νῦν πάντα πεπλήρωται φωτός, οὐρανός τε καὶ γῆ καὶ τὰ καταχθόνια», τοῦ δὲ πλήθους διαλυομένου μὲ ἀναμμένα τὰ κηρία, πλήρους ἐνθουσιασμοῦ καὶ ψυχικῆς ἱκανοποιήσεως.

Ἐπισφράγισις τῶν τελετῶν, πλὴν ὑπέροχος καὶ αὕτη εἰς ὕψος καὶ μεγαλεῖον εἶναι καὶ ἡ πρὸ τοῦ Θεοδέγμονος Τάφου κατὰ τὸ μεσονύκτιον ἀκολουθία τῆς πρώτης Ἀναστάσεως, ὡς καὶ ὁ κατὰ τὴν ἑπομένην ἑσπερινὸς τῆς Β΄ Ἀναστάσεως, σύμφωνα μὲ τὸ τυπικὸν τῆς Ὀρθοδόξου Ἀνατολικῆς Ἐκκλησίας, καθ' ὃν ἀναγινώσκονται καὶ τὰ Εὐαγγέλια εἰς διαφόρους ξένας γλώσσας.

Η ΑΚΑΔΗΜΙΑ ΤΟΥ ΑΓ. ΒΑΣΙΛΕΙΟΥ

Περιλαμβάνει: Νηπιαγωγεῖον - Ἀστικὴν Σχολὴν Ἀρρένων καὶ Θηλέων - Ὀρφανοτροφεῖον Ἀρρένων καὶ Θηλέων - Ἡμιγυμνάσιον Θηλέων - Διδασκαλικὸν Κολλέγιον Θηλέων.

Στεγάζει, διατρέφει, διδάσκει 115 μαθητρίας καὶ 25 μαθητὰς ὡς ἐπὶ τὸ πλεῖστον ὀρφανὰ τῆς Ὁμογενείας, εἰς τὴν ὑπηρεσίαν τῆς ὁποίας τὰ προσφέρει.

Ἔχει ἀνάγκην τῆς στοργῆς τῆς Ὁμογενείας καὶ τῆς οἰκονομικῆς ἐνισχύσεώς της, διὰ νὰ φέρῃ εἰς αἴσιον πέρας τὴν ἀποστολήν της. Ἂς τὴν βοηθήσωμεν ὅλοι.

Η ΕΝΟΤΗΣ ΤΩΝ ΧΡΙΣΤΙΑΝΙΚΩΝ ΕΚΚΛΗΣΙΩΝ

Ὁμιλία τοῦ Σεβ. Ἀρχιεπισκόπου Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. ΙΑΚΩΒΟΥ, μεταδοθεῖσα Ἀγγλιστὶ ἀπὸ τοῦ Σταθμοῦ Τηλεοράσεως τῆς πόλεως Manchester, N. H., τῇ 11ῃ Μαρτίου, 1961.*

ΠΡΙΝ ἢ ἀρχίσω νὰ ἐκθέτω τὰς σκέψεις μου ἐπὶ τοῦ θέματος τῆς ἑνότητος, ἐπὶ τοῦ ὁποίου παρεκλήθην νὰ ὁμιλήσω, θὰ ἐπεθύμουν νὰ χαιρετίσω τὸ εὐρὺ τοῦτο ἀκροατήριον τῆς Νέας Ἀγγλίας ἀπὸ μέρους τῆς Ἐκκλησίας μου καὶ τοῦ Παγκοσμίου Συμβουλίου τῶν Ἐκκλησιῶν.

Τὸ θέμα τῆς ἑνότητος μεταξὺ τῶν Ἐκκλησιῶν εἶναι περίπλοκον. Ἀρέσκονται ὅλοι νὰ ὁμιλοῦν δι' αὐτό, χωρὶς ὅμως νὰ κοπιάσουν νὰ τὸ μελετήσουν. Καθὼς βεβαίως ὅλοι τὸ γνωρίζετε, τὸ ζήτημα τοῦτο ἔχει καταστῇ γενικοῦ ἐνδιαφέροντος. Ἐν τούτοις ἡ προσέγγισις πρὸς αὐτὸ ἔχει καταστῇ εἴτε καθαρῶς ἀκαδημαϊκή, εἴτε μονόπλευρος. Εἰς τὴν πραγματικότητα εἶναι δυνατὸν νὰ καταστῇ προσιτόν, ἀλλὰ μόνον δι' ἐκείνους, ποὺ κινοῦνται πρὸς αὐτὸ μὲ εἰλικρίνειαν καὶ ταπείνωσιν. Ἐν οὐδεμίᾳ περιπτώσει θὰ ἔπρεπε νὰ ἐνθαρρύνωμεν ἄλλους ἢ νὰ ἐπιτρέπωμεν εἰς ἑαυτοὺς νὰ περιπλεκώμεθα εἰς συζητήσεις περὶ ἑνότητος, ἁπλῶς διὰ νὰ γίνηται συζήτησις περὶ αὐτῆς ἢ διὰ νὰ αὐξηθῇ τὸ ἐνδιαφέρον τοῦ κοινοῦ. Οὐδεὶς ὑπεύθυνος κληρικός, οὐδεμιᾶς Ὁμολογίας, θὰ ἤθελε νὰ συζητήσῃ ἢ νὰ μελετήσῃ τὸ θέμα τῆς Ἐκκλησιαστικῆς Ἑνότητος, χωρὶς νὰ ὁμολογήσῃ τὸν κίνδυνον τοῦ νὰ ἐκληφθῇ ὡς ἐλαφρολόγων ἢ νὰ δώσῃ τὴν ἐντύπωσιν, ὅτι δὲν ἐνδιαφέρεται διὰ τίποτε ἄλλο παρὰ μόνον διὰ νὰ ὁμιλοῦν δι' αὐτὸν ἢ νὰ ἀναφέρωνται αἱ γνῶμαι τοῦ ὑπὸ τῶν ρωμαντικῶν τῆς Ἑνότητος καὶ τῶν αἰσθηματολόγων οἰκουμενιστῶν. Λέγω δὲ τοῦτο, διότι φοβοῦμαι ὅτι τοιαῦται ἀπρόσεκτοι συζητήσεις ἢ διενέξεις ἐπὶ τοῦ κρισίμως ἐνδιαφέροντος θέματος τούτου, θὰ εἶχον ὡς μοναδικὸν ἀποτέλεσμα τὸ νὰ καταστήσουν τὴν παρ' ἡμῖν ἀπουσίαν τῆς ἑνότητος ἢ διχόνοιαν ἢ διάστασιν, ἐντονώτερον ἐμφανῆ καὶ περισσότερον ἐπιζημίαν.

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Ἡ Ἑλληνικὴ Ὀρθόδοξος Ἐκκλησία — ἡ Μήτηρ ὅλων τῶν Σλαυϊκῶν Ἐκκλησιῶν καὶ ἀδελφὴ τῶν ἀρχαίων Ἐκκλησιῶν τῆς Ἀντιοχείας, τῶν Ἱεροσολύμων, τῆς Ἀλεξανδρείας καὶ τῆς Ρώμης — θλίβεται διὰ τὴν συνεχιζομένην ἀπουσίαν τῆς ἑνότητος, πρᾶγμα τὸ ὁποῖον ὀφείλεται κυρίως εἰς τὴν ἀνθρωπίνην ματαιοφροσύνην. Τὰ ἴχνη τοῦ διχασμοῦ τούτου συναντῶμεν ἤδη εἰς τοὺς Ἀποστολικοὺς χρόνους. Ὁ Ἀπόστολος Παῦλος ἐκφράζει τοὺς φόβους του μὲ τὸν ἀκόλουθον συγκλονιστικὸν καὶ καυστικὸν τρόπον: «Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσί. Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει: Ἐγώ εἰμι Παύλου, ἐγὼ δὲ Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;» (Α΄. Κορ. 1, 11-13).

Τὸ βιβλίον τῆς Ἀποκαλύψεως ἐξ ἄλλου μᾶς πληροφορεῖ περὶ τῶν πράξεων τῶν Νικολαϊτῶν (Ἀποκ. 2-6), μιᾶς αἱρέσεως ἐντὸς τῶν κόλπων τῆς ἀρχεγόνου Ἐκκλησίας, ὀφειλομένης εἴς τινα Νικόλαον, προσήλυτον ἐξ Ἀντιοχείας (Πράξ. 6-5). Δὲν εἶναι μυστικὸν τὸ ὅτι ἡ ἀρχαία Ἐκκλησία διῆλθε διὰ ταραχῶν, θλίψεων καὶ δοκιμασιῶν προκληθεισῶν μᾶλλον ἔσωθεν ἢ ἔξωθεν αὐτῆς. Ὁπωσδήποτε ἐγένετο ἀντιληπτὸν ὅτι, σὺν τῇ παρόδῳ τοῦ χρόνου, οἱ Χριστιανοὶ θὰ καθίσταντο ὥριμοι καὶ ἀρκούντως συνετοί, ὥστε νὰ ἀποκτήσουν βαθυτέραν συνείδησιν τῆς ἱερᾶς ἀποστολῆς των: τοῦ νὰ παραμείνουν δηλ. ἡνωμένοι ἐν τῷ Χριστῷ. Διὰ τοῦτο ἀγανάκτησις καὶ ἀπογοήτευσις παρὰ τοῖς γνησίοις Χριστιανοῖς εἶναι πλήρως δεδικαιολογημέναι σήμερον, ὁπότε ἀντιμετωπίζομεν ἡνωμένας τὰς πλέον ἐπικινδύνους ἀντιθρησκευτικὰς δυνάμεις, τὰς ὁποίας ἐγνώρισε μέχρι τοῦδε ὁ κόσμος. Ἡ διάστασις καὶ ὁ χωρισμὸς εἶναι καύσιμος ὕλη εὐπρόσδεκτος διὰ τὸ ἀνίερον πῦρ, μὲ τὸ ὁποῖον αἱ δυνάμεις αὗται προσπαθοῦν νὰ κατακαύσουν καὶ καταστρέψουν ὅ,τι ἔχει μείνει ζωηρὸν καὶ ἀνθηρὸν εἰς τὰς καρδίας τῶν ἀνθρώπων.

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Ἡ Ἁγία Γραφὴ ἀναφέρει θεμελιώδη καὶ θανάσιμα ἁμαρτήματα· προσωπικῶς ὅμως δὲν εὑρίσκω κανὲν θεμελιῶδες ἢ θανάσιμον ἁμάρτημα μεγαλείτερον τῆς διαστάσεώς μας, ποὺ εἶναι πρᾶξις ἀπαρνήσεως καὶ προσδοκίας τοῦ Χριστοῦ καὶ τῆς ψυχῆς μας. Ἐὰν πρέπει νὰ αἰσθανώμεθα τύψεις συνειδήσεως διὰ κάτι ἢ νὰ βασανιζώμεθα ὑπὸ μεταμελείας διὰ κάτι, αὐτὸ θὰ ἔπρεπε νὰ εἶναι τὸ γεγονός, ὅτι ἀπεδείχθημεν ἀνάξιοι τοῦ Χριστοῦ κατὰ ἕνα ἀξιοθρήνητον τρόπον.

Ἡ ἰσχυροτέρα ἀπόδειξις τῆς διαστάσεώς μας εἶναι τὸ ὅτι ἀρεσκόμεθα νὰ ὁμιλῶμεν περὶ ἑνότητος, ὡσὰν νὰ μὴν ὑπῆρχεν ἡ ἑνότης ἢ νὰ ἐπρόκειτο νὰ τὴν ἀνακαλύψωμεν. Ἀλλ' ἡ ἑνότης τῆς Ἐκκλησίας ὑπάρχει καὶ αὕτη εἶναι αὐτὴ αὕτη ἡ Ἐκκλησία. Τὸ σῶμα τοῦ Χριστοῦ. Ὁ Χριστός. Ἡ Ἐκκλησία εἶναι αὐτὸς

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* Ὡς γνωστόν, ἡ Αὐτοῦ Σεβασμιότης εἶναι εἷς ἐκ τῶν πέντε Προέδρων τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν.

ὁ Χριστός. Καὶ ὁ Χριστὸς εἶναι ὁ αὐτός, χθὲς καὶ σήμερον καὶ εἰς τοὺς αἰῶνας. Οὕτως εἶναι καὶ ἡ Ἐκκλησία. Μία καὶ ἡ αὐτὴ — χθὲς καὶ σήμερον καὶ πάντοτε.

Ἐὰν εἰς τὰς ἡμέρας μας ὁμιλῶμεν περὶ Ἐκκλησιῶν καὶ ὄχι Μιᾶς Ἐκκλησίας, εἶναι διότι δὲν ἔχομεν ὅλοι τὴν αὐτὴν ἔννοιαν περὶ Ἐκκλησίας. Ἡ Ἐκκλησία, ὡς εἴπομεν πρὸ ὀλίγου, εἶναι αὐτὸ τοῦτο τὸ σῶμα τοῦ Χριστοῦ, ἡμεῖς δὲ εἴμεθα μέλη τοῦ σώματος τούτου. Τὴν στιγμὴν καθ' ἣν ἡ Ἐκκλησία ἀντιστρόφως ἤθελε θεωρηθῇ ὡς "Ἱδρυμα ἢ Ὀργάνωσις χάνει τὴν ἀληθινὴν ἔννοιάν της. Γίνεται μία ἁπλῆ Κοινότης, μεγάλη ἢ μικρά, μὲ ἐπὶ κεφαλῆς ἕνα ἄνθρωπον ἐκλεγόμενον καὶ κυβερνωμένη ὑπὸ τῶν μελῶν αὐτῆς. Ὑπὸ αὐτὴν δὲ τὴν τελευταίαν ἔννοιαν φοβοῦμαι ὅτι ὁμιλοῦμεν περὶ ἑνότητος καὶ δι' αὐτὸ προσεγγίζομεν τὸ πρόβλημα ὡς Ὀρθόδοξοι, Ρωμαιοκαθολικοὶ ἢ Προτεστάνται καὶ κατὰ τρόπον δηλαδὴ ἀντιρρεαλιστικόν, σκολιόν, μονομερῆ καὶ ἐσφαλμένον. Λησμονοῦμεν, ὅτι ὡς Χριστιανοὶ «εἴμεθα συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ» καὶ γινόμεθα μέλη «Ἐκκλησιῶν διὰ τὰ ὁποῖα δὲν ἠμπορεῖ κανεὶς νὰ εἴπῃ ὅτι «συνοικοδομοῦνται ἐν τῷ Χριστῷ εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι».

Ἐὰν εἴμεθα πράγματι τοῦτο, δὲν θὰ ὡμιλούσαμεν δι' ἑνότητα, διότι θὰ ἦτο πλέον ἢ φανερὸν ὅτι ὁ Χριστὸς εἶναι ὁ σύνδεσμος τῆς ἑνότητος ἡμῶν, ἤ, ὡς εἶπεν ὁ Ἀπόστολος Παῦλος, «ὁ Χριστός ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας». (Ἐφεσ. 2, 14-15).

Ἐκ τῶν ἀνωτέρω γίνεται κατάδηλον, ὅτι ἀντὶ νὰ ὁμιλῶμεν περὶ ἑνότητος τῆς Ἐκκλησίας, θὰ ἔπρεπε νὰ ὁμιλῶμεν περὶ ἐπανενώσεως πάντων τῶν Χριστιανῶν μετὰ τοῦ Χριστοῦ, διότι ὡς ἀληθεῖς Χριστιανοὶ «ἐν Αὐτῷ ὑποτίθεται ὅτι ζῶμεν καὶ κινούμεθα καὶ ἐσμέν».

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Ἀλλ' ἀτυχῶς, Χριστιανοὶ καὶ Χριστιανικαὶ Ἐκκλησίαι εἰς ὅλον τὸν κόσμον, ἀκόμη καὶ σήμερον, δὲν ἀναγνωρίζουν τὸ καθῆκον των πρὸς τὸν Χριστόν. Λειτουργοῦν αὗται ὡς Ἱδρύματα, πλούσια καὶ ἰσχυρά, ἐπιδιώκοντα τὴν αὔξησιν τῆς ἐπιρροῆς των καὶ τὸν ἀριθμὸν τῶν μελῶν των καὶ ἀντὶ νὰ ἀνοίγουν τὰς χεῖρας των ἵνα ἐναγκαλισθῶσιν ἀλλήλας, κάμνουν τὸ πᾶν διὰ νὰ καταστήσουν εὐρυτέραν τὴν διάστασίν των, εἴτε διὰ ματαίων καὶ ἄνευ ἐννοίας προσηλυτιστικῶν ἐνεργειῶν μεταξὺ μελῶν ἄλλης Ἐκκλησίας, εἴτε διὰ προκλητικῶν ἀπροσέκτων ἀνακοινωθέντων, ἀπομακρύνοντας κατ' αὐτὸν τὸν τρόπον καὶ τὴν ἐλαχίστην ἐλπίδα, ἡ ὁποία ὑφίσταται ἴσως, διὰ μίαν Χριστιανικὴν ἀναπροσέγγισιν.

Αἱ αὐταὶ Ἐκκλησίαι, ἐν τούτοις, ὁμιλοῦν περὶ ἑνότητος τῆς Ἐκκλησίας. Τὸ τραγικώτερον δὲ εἶναι ὅτι ἑκάστη ἀδρανεῖ, ἀναμένουσα τὴν ἄλλην ἢ τὰς ἄλλας νὰ κινηθοῦν πρὸς αὐτήν, ἵνα συναντηθοῦν καὶ ἑνωθοῦν μετ' αὐτῆς.

Ἐὰν αἱ Χριστιανικαὶ Ἐκκλησίαι ἐνδιαφέρωνται πράγματι διὰ τὴν ἀποκατάστασιν τῆς διεσπαρμένης ἑνότητος καὶ τῆς ἑνώσεως τῆς Ἐκκλησίας ὀφείλουν νὰ δώσουν πειστικωτέρας ἀποδείξεις τῶν προθέσεών των. Ὀφείλουν νὰ ἀρχίσουν νὰ κινῶνται ἀποφασιστικῶς ἡ μία πρὸς τὴν ἄλλην. Αὐτὴ εἶναι ἡ μόνη ὁδός, διὰ τῆς ὁποίας δύνανται σὺν τῷ χρόνῳ νὰ ἐπιστρέψουν ὅ λ α ι εἰς τὸν Χριστόν, καὶ εἰς τὴν Μίαν καὶ Μόνην Ἐκκλησίαν Αὐτοῦ.

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Οἱ Ὀρθόδοξοι Χριστιανοὶ λόγου χάριν, ὀφείλουν νὰ ἀντιληφθοῦν ὅτι εἶναι καιρὸς νὰ παύσουν διαφημίζοντες τὴν «οἰκουμενικὴν διάθεσίν» των καὶ τὸν δημοκρατικὸν τρόπον τῆς ἐκκλησιαστικῆς των διοικήσεως καὶ νὰ ἀρχίσουν νὰ ἐργάζωνται πρὸς συνάντησιν τῶν ἀδελφῶν των.

Οἱ Ρωμαιοκαθολικοὶ Χριστιανοὶ θὰ ἔπρεπε νὰ παύσουν νὰ ὁμιλοῦν περὶ τῶν Χριστιανῶν ἐκείνων, οἱ ὁποῖοι δὲν ἀνήκουν εἰς τὴν δικαιοδοσίαν των, ὡς περὶ «ἀπεσχισμένων» ἢ «σχισματικῶν ἀδελφῶν», διότι γνωρίζουν πολὺ καλῶς, ὅτι εἶναι ἐξ ἴσου μεγάλη ἡ ἐνοχὴ των διὰ τὸν ὑφιστάμενον χωρισμὸν καὶ τὴν διαίρεσιν μεταξὺ τῶν Ἐκκλησιῶν καὶ τῶν Χριστιανῶν.

Οἱ Προτεστάνται, Ἐπισκοπελιανοὶ καὶ ἐν γένει οἱ Προτεστάνται φίλοι, πρέπει νὰ ἐπανεξετάσουν τὴν ἱεραποστολικὴν των Θεολογίαν καὶ νὰ ἐπαναξιολογήσουν τὴν Οἰκουμενικὴν κατεύθυνσιν, διότι μόνον διὰ μιᾶς τοιαύτης ἀναθεωρήσεως καὶ ἐπαναξιολογήσεως θὰ ἠδύναντο νὰ ἐλπίζουν, ὅτι θὰ ἐπανακτήσουν τὴν ἀληθῆ ἔννοιαν τῆς μεγάλης τοῦ Χριστοῦ ἐντολῆς.

Ἐὰν εἴμεθα Χριστιανοί, οὐδέποτε πρέπει νὰ ἀφιστάμεθα τῆς τελευταίας τοῦ Χριστοῦ προσευχῆς «ἵνα πάντες ἓν ὦμεν», καθ' ὃν μάλιστα ὁλοκληρωτικὸν τρόπον Αὐτὸς καὶ ὁ Πατήρ Του εἶναι ἕν.

Ζῶμεν ἐν ἔτει 1961, χίλια ἐννεακόσια ἑξήκοντα καὶ ἓν ἔτη μετὰ τὴν Γέννησιν τοῦ Χριστοῦ, καὶ ἀκόμη δὲν φαίνεται νὰ ἀντελήφθημεν πόσον βαρεῖα εἶναι ἡ εὐθύνη ἡμῶν νὰ ἐπιμαρτυρῶμεν τὴν ὡμολογημένην πίστιν μας πρὸς τὸν Χριστόν.

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Ἡ ἐποχή μας ἐκλήθη αἰὼν τοῦ διαστήματος. Καὶ ὀρθῶς. Εἴμεθα σχεδὸν ἕτοιμοι νὰ ἐξερευνήσωμεν καὶ κατακτήσωμεν τὸ σύμπαν. Ὑπάρχει ὅμως καὶ ἓν ἕτερον διάστημα, ἓν ἀνεξερεύνητον καὶ ἀχανὲς διάστημα, πολὺ μεγαλειτέρου ἐνδιαφέροντος, χωρίζοντος τὰς Χριστιανικὰς καρδίας, τὸ ὁποῖον διάστημα πρέπει νὰ κατακτηθῇ πρὸς χάριν τοῦ Χριστοῦ καὶ πρὸς χάριν ἡμῶν τῶν ἰδίων. Ὁ κόσμος ὁλόκληρος, Χριστιανοὶ καὶ μὴ Χριστιανοί, ἀναμένουν τὴν μεγάλην αὐ-

τὴν ἡμέραν «ἣν ἐποίησεν ὁ Κύριος» δι' ἡμᾶς, καὶ ἀπὸ τὴν ὁποίαν ἱστάμεθα τόσον μακράν.

Ἡ ἑνότης εἶναι μία λέξις πάρα πολὺ ἱερὰ ὥστε νὰ μὴ χρησιμοποιῆται ἀσεβῶς ἢ ἐπιπολαίως. Εἶναι τόσον ἱερὰ ὅσον καὶ ἡ προσευχή. Καὶ εἶναι τόσον ἐπικίνδυνος ὅσον καὶ ἡ προσευχή. Προσευχὴ καὶ ἑνότης δὲν εἶναι κεναὶ λέξεις· ἀμφότεραι εἶναι ἓν εἶδος ὑποσχέσεως· μιᾶς σοβαρᾶς ὑποσχέσεως πρὸς τὸν Θεόν. Ὅταν προσευχώμεθα εἰς τὸν Θεὸν καὶ καλοῦμεν Αὐτὸν Πατέρα ἡμῶν, ὀφείλομεν νὰ ἐνεργῶμεν ὡς τέκνα Αὐτοῦ, ἄλλως διαπράττομεν διπλοῦν ἁμάρτημα καὶ προκαλοῦμεν τὴν ὀργὴν τοῦ Θεοῦ ἐφ' ἡμᾶς. Τὸ αὐτὸ συμβαίνει καὶ μὲ τὴν ἑνότητα. Μόνον οἱ μετὰ τοῦ Χριστοῦ ἡνωμένοι καὶ μόνον οἱ θέλοντες νὰ ζῶσι τὴν «ἑνότητα», ἔχουν δικαίωμα νὰ ὁμιλοῦν περὶ αὐτῆς.

Πιστεύω ὅτι ἡ ἑνότης δὲν εἶναι μία ἐξοικονόμησις· καὶ ὅτι δὲν εἶναι, δὲν δύναται νὰ εἶναι μία συμβατικὴ ἑνότης. Δέον νὰ εἶναι μία ὀργανικὴ ἑνότης ἐν Χριστῷ· μία πρᾶξις πίστεως καὶ ἀφοσιώσεως εἰς Αὐτόν. Ὁ Χριστὸς δὲν εἶναι ὁ Θεὸς τῶν Χριστιανῶν. Εἶναι ὁ Θεὸς τοῦ κόσμου παντός. Ἑπομένως ὅλοι ὅσοι ὁμολογοῦν τὸν Χριστὸν ὡς Θεὸν καὶ Σωτῆρα, θὰ πρέπει νὰ βλέπουν ὅτι ὑπάρχει μόνον μία ὁδὸς διὰ νὰ ἀκολουθήσουν: ἡ ὡραία καὶ εὐγενὴς ὁδὸς τοῦ Χριστοῦ, ἡ ὁποία ἀποκορυφοῦται εἰς τὴν ἑνότητα καὶ τὴν ἀγάπην.

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Ἀλλὰ ποία εἶναι ἡ ὁδός, τὴν ὁποίαν ἀκολουθεῖ σήμερον ὁ Χριστιανισμός μας; Ἰδῆτε το μόνοι σας.

Ἀντὶ νὰ ἔχωμεν ἕνα Χριστιανισμόν, ὁ ὁποῖος νυχθημερὸν νὰ ἀσχολῆται μὲ τὴν πνευματικὴν καὶ ἠθικὴν ἐξύψωσιν τοῦ ἀνθρώπου ἐν τῷ συνόλῳ του, ἔχομεν τὸν ἀναίσχυντον καὶ αὐθάδη ὠργανωμένον ἀθεϊσμόν, ὁ ὁποῖος ἐπιδιώκει νὰ ὑψώσῃ τὸν ἄνθρωπον πρὸς τὰ ἄστρα καὶ τὸ διάστημα.

Ἀντὶ νὰ ἔχωμεν ἕνα Χριστιανισμὸν νὰ ἐργάζηται ἐντατικῶς διὰ τὸν περιορισμὸν τοῦ κοινωνικοῦ κακοῦ, τῆς ἠθικῆς ἐκλύσεως, τοῦ ἐγκλήματος καὶ τῆς διαφθορᾶς, ἔχομεν τὸν ἀντίχριστον, τὸν κομμουνισμόν, ὁ ὁποῖος προσπαθεῖ καὶ ἐπιβάλλει ἠθικὴν τάξιν διὰ τοῦ νόμου καὶ τοῦ πειθαναγκασμοῦ.

Ἀντὶ νὰ ἔχωμεν ἕνα Χριστιανισμὸν ἐνεργόν, ἀφιερωμένον εἰς τὴν ἐξυπηρέτησιν τῶν ἀνθρωπίνων ἀναγκῶν καὶ δοκιμασιῶν, ἔχομεν μίαν κατάστασιν βοηθουμένης ἀπὸ τὸ κράτος εὐποιΐας, ἐρχομένης εἰς ἐνίσχυσιν καὶ συναντίληψιν ὅλων τῶν ἐχόντων ἀνάγκην βοηθείας.

Παρ' ὅλα ταῦτα ὅλαι αἱ ἀναμφισβήτητοι πραγματικότητες δὲν εἶναι ἀρκεταὶ νὰ συγκλονίσουν τὰς συνειδήσεις μας ἢ νὰ μᾶς ἐπαναφέρουν εἰς τὰς αἰσθήσεις μας, οὕτως ὥστε νὰ ἴδωμεν τὴν ἀνεπάρκειάν μας καὶ τὴν ἀνικανότητά μας πρὸς ἀντιμετώπισιν τῆς καταστάσεως. Εἴμεθα ἀξιοθρήνητοι διὰ τὸν αὐτοθαυμασμόν μας, τὸν περισσὸν ναρκισσισμόν μας, ποὺ μᾶς κρατεῖ ναρκωμένους καὶ ὁ ὁποῖος μᾶς ὁδηγεῖ εἰς αὐτοδικαίωσιν καὶ πνευματικὴν χρεωκοπίαν.

Καὶ ἐν τούτοις θέλομεν ἀκόμη νὰ ὁμιλῶμεν περὶ Χριστιανικῆς Ἑνότητος, ἐνῷ κάμνομεν πολὺ ὀλίγα πράγματα διὰ νὰ τὴν πραγματοποιήσωμεν.

Θὰ ἐκάμναμεν καλλίτερα ἐὰν ἠρχίζαμεν νὰ ὁμιλῶμεν περὶ τῆς δυνατότητος βελτιώσεως τῶν διεκκλησιαστικῶν μας σχέσεων καὶ τῆς σκοπιμότητος υἱοθετήσεως μιᾶς τακτικῆς ἡνωμένης Χριστιανικῆς δράσεως ἔναντι τῶν σπουδαιοτέρων τοπικῶν, ἐθνικῶν ἢ διεθνῶν προβλημάτων.

Ὅλοι θρηνοῦμεν διὰ τὴν σύγχρονον ἀνηθικότητα καὶ τὴν κατάπτωσιν τοῦ ἠθικοῦ ἐπιπέδου. Προφητεύομεν μάλιστα τὸ τέλος τοῦ κόσμου καὶ ἀρκούμεθα εἰς τὸ νὰ κινῶμεν τὸ δάκτυλο ἀπὸ τοῦ ἄμβωνος καὶ νὰ δεικνύωμεν τὴν πηγὴν τοῦ κακοῦ, χωρὶς νὰ κινούμεθα οὔτε κατὰ ἓν βῆμα πρὸς καταπολέμησίν του.

Μεμψιμοιροῦμεν καὶ γογγύζομεν διὰ τὰς μικρὰς παραβάσεις τοῦ Θείου Νόμου, ἐνῷ «ἀφήκαμεν» τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν (Ματθ. κγ' 24). Ὅσον ἀφορᾷ τέλος τὰς σχέσεις μας πρὸς τὸν Χριστόν, δὲν κάμνομεν τίποτε διαφορετικὸν ἀπὸ τὰς γυναῖκας, αἱ ὁποῖαι ἔστησαν μακρόθεν ὁρῶσαι τὴν σταύρωσιν καὶ τὸν θάνατον τοῦ Σωτῆρος. Πότε θὰ γίνωμεν ἐπὶ τέλους εἰλικρινεῖς εἰς ἑαυτοὺς καὶ τὸν Χριστόν μας; Πότε θὰ ὑπερνικήσωμεν τὰ ἐμπόδια, τὰς ἀντιξοότητας καὶ τὰς δυσχερίας καὶ θὰ δεχθῶμεν τὴν πρόκλησιν, ποὺ μᾶς ἀπευθύνεται ἀπὸ τὸν διῃρημένον καὶ συγκεχυμένον σύγχρονον κόσμον μας;

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Προσωπικῶς πιστεύω, ὅτι δὲν πρέπει νὰ ἀποφεύγωμεν τὰς συζητήσεις περὶ ἑνότητος. Πιστεύω ὅτι ἡ ἑνότης πρέπει νὰ συζητηθῇ, ἀλλὰ μὲ ἀπολύτως πιστὴν Χριστιανικὴν διάνοιαν καὶ καρδίαν. Θὰ ἐπεθύμουν ἑπομένως νὰ τονίσω ὅτι ἡ ἑνότης ἀρχίζει ἀπὸ τὸν Χριστὸν καὶ τελειώνει μὲ τὸν Χριστόν, τὸν θεμέλιον λίθον καὶ τὴν κεφαλὴν τῆς Ἐκκλησίας. Ἀτελεύτητοι θεολογικαὶ συζητήσεις οὐδέποτε συνετέλεσαν εἰς τὴν θεραπείαν τῶν πληγῶν, τὰς ὁποίας ἡμεῖς οἱ διῃρημένοι Χριστιανοί, ἐπεφέραμεν εἰς τὴν ἑνότητα τῆς Ἐκκλησίας.

Εἰς τὸ σημεῖον τοῦτο, δὲν δύναμαι νὰ μὴ ἀναμνησθῶ μὲ βαθὺν πόνον τρομερὰν σκηνήν, τὴν ὁποίαν περιγράφει ὁ Εὐαγγελιστὴς Ἰωάννης εἰς τὸ Εὐαγγέλιόν του: «Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου».

Πόσον οἰκεία μᾶς εἶναι ἡ εἰκὼν αὕτη! Πόσον συχνὰ ἀναζῇ εἰς τὰς διεκκλησιαστικάς μας σχέσεις! Ὅπως οἱ στρατιῶται, διαμερίζομεν τὰ ἱμάτια τοῦ

Ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰάκωβος ἐπιδίδων εἰς τὸν νεαρὸν Στέφανον Κακαβᾶν, ἱερόπαιδα τῆς Κοινότητος τοῦ Ἁγίου Γεωργίου Manchester, N. H., τὸ Μετάλλιον «Ἄλφα-Ὦμέγα» τῶν Προσκόπων, διὰ τὸ θρησκευτικὸν ἐνδιαφέρον του. Ὁ Αἰδ. Δ. Καβάδας καὶ οἱ γονεῖς τοῦ νεαροῦ Κακαβᾶ.
Archbishop Iakovos presenting the Alpha-Omega Boy Scout Medal to Scout Stephen Cacavas of Manchester, New Hampshire, as Mr. and Mrs. Cacavas and Rev. Demetrios S. Kavadas watch with pride. The medal is a special award for religious participation "to further the development and enhance the Scouting program" of members of the Eastern Orthodox faith.

Χριστοῦ, ἓν μέρος εἰς κάθε Ἐκκλησίαν. Ἀλλ' ἀντιθέτως πρὸς τοὺς στρατιώτας, προσεπαθήσαμεν νὰ σχίσωμεν τὸν ἄρραφον χιτῶνα τοῦ Χριστοῦ, καὶ ἀκολούθως ἠρχίσαμεν νὰ προβάλλωμεν ἐπιχειρήματα καὶ ψευδῆ κατοχυρωτικὰ ἔγγραφα, διὰ νὰ ἀποδείξωμεν, ὅτι ἰδικός μας εἶναι ὁ Χριστὸς καὶ ἰδική μας εἶναι ἡ Ἐκκλησία.

Ἡ παροῦσα περίοδος τῆς Νηστείας μᾶς ἐφοδιάζει μὲ κάτι περισσότερον ἀπὸ εἰκόνας, δεικνύουσα τὸ καθῆκον τῶν Χριστιανῶν πρὸς τὸν Χριστὸν καὶ τὴν Ἐκκλησίαν. Ὁ Χιτὼν τοῦ Χριστοῦ εἶναι ἄρραφος καὶ τοιαύτη εἶναι καὶ ἡ Ἐκκλησία. Ὁ Χιτὼν τοῦ Χριστοῦ ἀνήκει εἰς Αὐτὸν καὶ εἰς οὐδένα ἄλλον. Ὁ Χιτὼν τοῦ Χριστοῦ εἶναι ἄρραφος ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. Ἔχομεν ὑποχρέωσιν νὰ τὸν σεβασθῶμεν καὶ νὰ τὸν κρατήσωμεν τὸν χιτῶνα τοῦτον καθαρόν, χωρὶς κηλίδας ἢ ρυτίδας ἢ ἄλλο τι παρόμοιον.

Τί λοιπὸν πρέπει νὰ πράξωμεν; Πῶς πρέπει νὰ ἐνεργῶμεν ἀπὸ τοῦδε καὶ εἰς τὸ ἑξῆς;

Θὰ προσπαθήσω νὰ ἀπαντήσω εἰς τὰ τρία ταῦτα ἐρωτήματα καὶ οὕτω νὰ τελειώσω τὴν παροῦσαν ὁμιλίαν μου περὶ ἑνότητος τῆς Ἐκκλησίας.

1) Ὀφείλομεν νὰ μετανοήσωμεν καὶ νὰ ζητήσωμεν τὴν συμπάθειαν καὶ τὴν συγγνώμην τοῦ Κυρίου ἡμῶν, διότι προσεπαθήσαμεν νὰ τὸν κάμωμεν κτῆμα μας, ἀντὶ νὰ κάμωμεν ἑαυτοὺς κτῆμα Αὐτοῦ.

2) Ὀφείλομεν νὰ ἀντιληφθῶμεν τὴν ἑνότητα ὡς μία ὀργανικὴ ἑνότητα μεταξὺ τῶν ἀνθρώπων καὶ τοῦ Χριστοῦ καὶ νὰ προσπαθήσωμεν οὕτω νὰ ἐνσωματώσωμεν ἑαυτοὺς εἰς τὴν ζωὴν καὶ τὸ σῶμα τοῦ Χριστοῦ. Αὐτὸς εἶναι ἡ ἄμπελος καὶ ἡμεῖς τὰ κλήματα. «Ἐὰν μή τις μείνῃ ἐν τῷ Χριστῷ, ἐβλήθη ἔξω, ὡς τὸ κλῆμα καὶ ἐξηράνθη». (Ἰωάν. ΙΕ' 5). Μόνον μία τοιαύτη ἑνότης δύναται νὰ ὁδηγήσῃ εἰς τὴν ἑνότητα τῶν Ἐκκλησιῶν.

3) Ἐὰν πράγματι ἐνδιαφερόμεθα διὰ τὴν ἑνότητα, ὀφείλομεν νὰ μάθωμεν νὰ τὴν ἀγαπῶμεν. Αὐτὸ εἶναι τὸ δυσκολώτερον ἀπ' ὅλα: τὸ νὰ συμπαθῶμεν, κατανοῶμεν καὶ νὰ εἴμεθα ὑπομονετικοὶ καὶ φιλάδελφοι.

Ἔχομεν νὰ ὠφεληθῶμεν πολλὰ ἀπὸ μίαν τοιαύτην προσέγγισιν πρὸς τὴν ἑνότητα. Ἡ ἑνότης δύναται νὰ προέλθῃ ἀπὸ μίαν τοιαύτην συμπεριφοράν: Ταπείνωσις, ὑπακοὴ καὶ προσευχή, εἶναι τὰ μόνα στοιχεῖα, τὰ ὁποῖα δύνανται νὰ σφυρηλατήσουν τὰς Ἐκκλησιαστικὰς σχέσεις. Τὸ νὰ ζῶμεν ὁμοῦ καὶ νὰ προσευχώμεθα ὁμοῦ, χωρὶς νὰ ἐπιτρέπωμεν εἰς φυλετικὰς ἢ θρησκευτικὰς προκαταλήψεις νὰ ὑψώνουν μεταξύ μας τείχη διαχωριστικὰ εἶναι ἡ μόνη ὁδὸς ἡ

Η ΣΚΟΠΙΜΟΤΗΣ ΜΙΑΣ ΕΛΛΗΝΙΚΗΣ ΚΡΙΤΙΚΗΣ ΕΚΔΟΣΕΩΣ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ

Ὑπὸ τοῦ κ. Π. Ι. ΜΠΡΑΤΣΙΩΤΟΥ, Ἀκαδημαϊκοῦ
Καθηγητοῦ τοῦ Πανεπιστημίου Ἀθηνῶν

Ἄγγλοι θεολόγοι καὶ μελετηταὶ τῶν ἀρχαίων κειμένων ἔθεσαν ἐσχάτως εἰς κυκλοφορίαν μίαν νέαν μετάφρασιν τῆς Καινῆς Διαθήκης εἰς τὴν Ἀγγλικὴν γλῶσσαν. Ἡ ἔκδοσις αὕτη προεκάλεσε ζωηρότατον ἐνδιαφέρον εἰς τὰς ἀγγλοφώνους χώρας. Πρόκειται περὶ νέας μεταφράσεως τῶν Ἑλληνικῶν πρωτοτύπων κειμένων. Ἡ γλῶσσα τῆς νέας αὐτῆς Ἀγγλικῆς μεταφράσεως εἶναι ἡ λεγομένη σήμερον «ὁμιλουμένη» Ἀγγλικὴ γλῶσσα. Ἡ ἀπόπειρα δὲ αὕτη ἐγένετο διὰ νὰ καταστῇ τὸ περιεχόμενον τῆς Ἁγίας Γραφῆς περισσότερον προσιτὸν εἰς τοὺς χριστιανούς, οἱ ὁποῖοι ἀκολουθοῦν τὴν Ἀγγλικανικὴν καὶ τὰς ἄλλας Προτεσταντικὰς Ἐκκλησίας. Σημειωτέρον ὅτι αἱ ἐκδόσεις τῆς Ἁγίας Γραφῆς, αἱ ὁποῖαι ἐχρησιμοποιοῦντο μέχρι τοῦδε, ἐβασίζοντο κατὰ κύριον λόγον εἰς τὴν λεγομένην Ἔκδοσιν τοῦ Βασιλέως Ἰακώβου τοῦ 1611 καὶ τὴν ἀναθεωρημένην Ἀμερικανικὴν ἔκδοσιν τοῦ 1952. Πάντως ἡ ἐκτύπωσις νέας μεταφράσεως τῆς Ἁγίας Γραφῆς εἰς τὴν Ἀγγλικὴν γλῶσσαν ἐχαιρετίσθη γενικῶς ὡς σημαντικὸν γεγονὸς διὰ τὰς ἀγγλοφώνους χώρας. Ἂς προστεθῇ ἀκόμη ὅτι τῷ 1967 ἀναμένεται καὶ νέα μετάφρασις εἰς τὴν Ἀγγλικὴν τῆς Παλαιᾶς Διαθήκης.

Ὡς ἐκ τῶν ἀνωτέρω, αἱ ἐνταῦθα δημοσιευόμεναι περικοπαὶ μιᾶς ἀνακοινώσεως τοῦ Ἀκαδημαϊκοῦ Καθηγητοῦ κ. Παναγιώτου Ι. Μπρατσιώτου ἀξίζουν νὰ ἐπισύρουν ἰδιαιτέρως τὴν προσοχήν, καθ' ὅσον θίγουν τὸ σοβαρὸν θέμα τῆς σκοπιμότητος μιᾶς Ἑλληνικῆς κριτικῆς ἐκδόσεως τῆς Καινῆς Διαθήκης.

Α΄.

Η ΙΔΕΑ περὶ μιᾶς Ἑλληνικῆς ἐκδόσεως τῆς Καινῆς Διαθήκης εἶναι παλαιὰ ἐπιθυμία μάλιστα τῶν περὶ τὴν ἱερὰν ταύτην Βίβλον τῆς Χριστιανοσύνης ἀσχολουμένων Ἑλλήνων θεολόγων, ἐπιθυμία, τῆς ὁποίας ἡ πραγμάτωσις προσέκρουεν εἰς ποικίλα ἐμπόδια, πρὸ παντὸς δὲ οἰκονομικά.

Κριτικὴν ἔκδοσιν τοῦ πρωτοτύπου Ἑλληνικοῦ κειμένου τῆς Καινῆς Διαθήκης λέγοντες ἐννοοῦμεν τὴν ἔκδοσιν ἐκείνην, ἥτις σκοπὸν προτίθεται νὰ συμβάλῃ εἰς τὴν ἀποκατάστασιν τοῦ ἀρχετύπου κειμένου τῆς Καινῆς Διαθήκης καὶ ἐπιδιώκει τοῦτο διὰ τῆς κριτικῆς μελέτης τῆς χειρογράφου παραδόσεως τοῦ κειμένου τούτου, δι' ἀντιβολῆς τῶν σωζομένων κωδίκων ἀφ' ἑνὸς μὲν πρὸς ἀλλήλους, ἀφ' ἑτέρου δὲ πρὸς τὰς παλαιοτέρας μεταφράσεις τῆς Καινῆς Διαθήκης καὶ πρὸς τὰς μαρτυρίας τῶν χρησιμοποιούντων τὸ πρωτότυπον αὐτῆς κείμενον Ἑλλήνων πατέρων καὶ παλαιῶν ἐκκλησιαστικῶν συγγραφέων.

Ἡ προσπάθεια πρὸς ἀποκατάστασιν τοῦ ἀρχετύπου κειμένου τῆς Καινῆς Διαθήκης, ἡ ὁποία ἀνομολογεῖται ὡς ἓν τῶν δυσχερεστάτων ἔργων τῆς ἐπιστήμης λόγῳ τοῦ μεγίστου πλήθους τῶν σωζομένων κωδίκων καὶ λοιπῶν μαρτύρων τῆς παραδόσεως τοῦ κειμένου τούτου, δὲν ὑπῆρξεν οὔτε ἄγνωστος οὔτε ξένη πρὸς τὴν ἀρχαίαν Ἐκκλησίαν, χρονολογουμένη ἤδη τοὐλάχιστον ἀπὸ τῶν ἀρχῶν τοῦ Δ΄. αἰῶνος καὶ ὀφειλομένη ἀφ' ἑνὸς εἰς τὴν περείσφρησιν πολλῶν ἀντιγραφικῶν σφαλμάτων τοῦ κειμένου εἰς τὰ χειρόγραφα, ἀφ' ἑτέρου δὲ εἰς τὴν ἀπομίμησιν παρομοίων παραδειγμάτων πρὸς κριτικὴν ἀποκατάστασιν τῶν ἀρχαίων Ἑλληνικῶν κειμένων ὑπὸ διαφόρων Ἑλλήνων κριτικῶν τοῦ Γ΄. καὶ Δ΄. π.Χ. αἰῶνος, μάλιστα ἐν Ἀλεξανδρείᾳ, ὁποῖοι ἦσαν ὁ Ζηνόδοτος, ὁ Ἀρίσταρχος, ὁ Ἀριστοφάνης, ὁ Βυζάντιος κ.ἄ. Ἐκ τῶν ἀρχαίων ἐκκλησιαστικῶν συγγραφέων τῶν ἀσχοληθέντων περὶ τὴν κριτικὴν ἀποκατάστασιν τοῦ ἀρχετύπου κειμένου τῆς Ἑλληνικῆς Βίβλου, ἀξια μνείας μάλιστα εἶναι τὰ ὀνόματα τοῦ Ὠριγένους, τοῦ Παμφίλου, τοῦ Λουκιανοῦ καὶ τοῦ Ἡσυχίου κατὰ τὸν Γ΄. αἰῶνα καὶ ἀρχὰς τοῦ Δ΄.

Πρὸς ἀποκατάστασιν τοῦ πρωτοτύπου κειμένου τῆς Καινῆς Διαθήκης.

Ἡ κυρίως ὅμως κριτικὴ ἐργασία ἐπὶ τοῦ πρωτοτύπου κειμένου τῆς Καινῆς Διαθήκης ἄρχεται ἀπὸ τῶν μέσων τοῦ παρελθόντος αἰῶνος, μέχρι τῆς ὁποίας ἐποχῆς, καὶ δὴ ἀκριβῶς μέχρι τοῦ 1842, τὸ ἐπικρατοῦν ἐν τῇ ἐπιστήμῃ κείμενον ἦτο ἡ ὑπὸ τῶν Ὁλλανδῶν ἐκδοτῶν ἀδελφῶν Elzevier ἀναληφθεῖσα β΄. ἔκδοσις τῆς Καινῆς Διαθήκης, ἥτις ἐστηρίζετο ἐπὶ τῶν ἐκδόσεων τοῦ Ἐρασμίου, τοῦ Ροβέρτου Στεφάνου καὶ τοῦ Θεοδώρου Βέζα, ἀπέδιδε δὲ κυρίως τὸ Βυζαντινὸν κείμενον τῶν μικρογραμμάτων Ἑλληνικῶν κωδίκων καὶ λόγῳ τῆς ἐπικρατήσεως τοῦ κειμένου αὐτοῦ ἐν τῇ ἐπιστήμῃ ἀπεκλήθη ἤδη ὑπὸ τῶν ἐκδοτῶν αὐτοῦ Textus Receptus, ἤτοι παραδεδεγμένον κείμενον. Τὸ κείμενον τοῦτο ἐξεδίδετο ὡς τὸ στερεότυπον κείμενον τῆς Καινῆς Διαθήκης ὑπὸ τῆς Βρετ-

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ὁποία δύναται νὰ ὁδηγήσῃ ἀσφαλῶς πρὸς τὴν ἑνότητα, διότι ἡ ἑνότης ἐν τῇ ἐσχάτῃ αὐτῆς ἀναλύσει, εἶναι ἔργον τοῦ Θεοῦ καὶ ὄχι τῶν ἀνθρώπων.

Ἡ ἑνότης, κατ' οὐδένα λόγον, δὲν θὰ δυσχεράνῃ τὴν προσήλωσίν μας εἰς τὰς ἰδίας ἡμῶν παραδόσεις· τοὐναντίον δύναται νὰ ἐνισχύσῃ τὴν κοινὴν ἡμῶν παράδοσιν, ἥτις ἀπορρέει ἐκ τοῦ Ἁγίου Πνεύματος.

Ἂς προσευχώμεθα, λοιπόν, καὶ ἂς ζῶμεν μὲ τὴν εἰκόνα μιᾶς ἡνωμένης Ἐκκλησίας, λαμβανούσης τὴν ὑπόστασίν της κάτω ἀπὸ τὴν σωστικὴν δύναμιν τοῦ Σταυροῦ καὶ καθοδηγουμένη ὑπὸ τοῦ Ἱδρυτοῦ αὐτῆς, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

τανικῆς Βιβλικῆς Ἑταιρείας μέχρι τοῦ 1904, ὅτε ἐξετοπίσθη ὑπὸ τοῦ νέου Textus Receptus τῆς ἐκδόσεως Nestle, χωρὶς νὰ παύσωσι καὶ οἱ ὑποστηρίζοντες τὴν αὐθεντίαν τούτου.

Ὅμως, παρὰ τὰς καταβληθείσας μεγάλας καὶ πολυδαπάνους κριτικὰς προσπαθείας, *δὲν ἐπετεύχθη μέχρι τοῦδε τελείως ἱκανοποιητικὸν ἀποτέλεσμα* πρὸς τὴν κατεύθυνσιν ἀκόμη καὶ πόρρωθεν τῆς προσεγγίσεως τοῦ τελικοῦ σκοποῦ, ὅστις εἶναι, ὡς εἴπομεν, ἡ ἀποκατάστασις τοῦ πρωτοτύπου κειμένου τῆς Καινῆς Διαθήκης, χωρὶς τοῦτο νὰ σημαίνῃ, ὅτι τὸ ἤδη εἰς χεῖρας ἡμῶν κείμενον δὲν εἶναι αὐθεντικόν, ἐφ' ὅσον ἀνομολογεῖται ὅτι τὸ ὑπάρχον κείμενον τόσον τῶν κριτικῶν, ὅσον καὶ τῶν λειτουργικῶν ἐκδόσεων τῆς Ἀνατολικῆς καὶ τῆς Δυτικῆς Ἐκκλησίας καὶ ἁπάντων τῶν κωδίκων εἶναι κατ' οὐσίαν τὸ αὐτό. Ὁπωσδήποτε, αἱ ἀτέλειαι τῶν ὑπαρχουσῶν ποικίλων μεγάλων καὶ μικρῶν κριτικῶν ἐκδόσεων δικαιολογοῦσι τὰς συνεχιζομένας συντονωτέρας προσπαθείας ἀφ' ἑνὸς πρὸς βελτίωσιν τῆς εὐρύτατα ἤδη, ἀνὰ τὸν Προτεσταντικὸν μάλιστα κόσμον, κυκλοφορούσης ἐκδόσεως τοῦ Nestle, καὶ ἀφ' ἑτέρου πρὸς παρασκευὴν νέας κριτικῆς ἐκδόσεως ὑπὸ τῆς Ἀμερικανικῆς Βιβλικῆς Ἑταιρείας, τῇ συνεργασίᾳ καὶ Εὐρωπαίων κριτικῶν, καὶ τοῦ General Editorial Committee πρὸς πραγματοποίησιν τοῦ International Greek New Testament Project.

Ἀνάγκη εὐρυτέρας Ἑλληνικῆς συμβολῆς.

Εἶναι λοιπὸν εὔκολον νὰ κατανοηθῇ ἡ σημασία τῆς ἐπιβεβλημένης Ἑλληνικῆς συμβολῆς τόσον εἰς τὴν μέχρι τοῦδε, ὅσον καὶ εἰς τὴν μέλλουσαν γιγάντειον προσπάθειαν τῆς κριτικῆς ἀποκαταστάσεως τοῦ πρωτοτύπου κειμένου τῆς Καινῆς Διαθήκης, τὸ ὁποῖον ἔχομεν τὴν μεγάλην εὐτυχίαν, ἀλλὰ καὶ τὴν μεγάλην εὐθύνην νὰ ἔχωμεν εἰς τὴν Ἑλληνικὴν γλῶσσαν, καὶ δὴ εἰς τὴν λεγομένην «ἑλληνιστικὴν κοινήν», τῆς ὁποίας ἄμεσος συνέχεια εἶναι ἡ νεωτέρα Ἑλληνικὴ γλῶσσα. Εὐτυχῶς ἡ σχετικὴ Ἑλληνικὴ συμμετοχὴ δὲν ἀπουσίασεν ἐντελῶς εἰς τὸν διεθνῆ ἐπιστημονικὸν στίβον, ἀλλὰ κατεβλήθη λίαν περιωρισμένη μέν, ἀξιοσπούδαστος δὲ καὶ ρηξικέλευθος προσπάθεια. Πρόκειται περὶ τῆς, τῇ πρωτοβουλίᾳ τοῦ Οἰκουμενικοῦ Πατριαρχείου, καταβληθείσης κατὰ τὰς ἀρχὰς τοῦ παρόντος αἰῶνος φροντίδος διὰ τὴν «κατὰ τὸ ἐνὸν ἀποκατάστασιν τοῦ ἀρχαιοτέρου κειμένου τῆς ἐκκλησιαστικῆς ἡμῶν παραδόσεως καὶ μάλιστα τῆς Ἐκκλησίας τῆς Κωνσταντινουπόλεως», ἥτις ἀναγνωρίζεται, ἤδη ἀπὸ τῆς ἐποχῆς Ἰωάννου τοῦ Χρυσοστόμου, ὡς Ἀρχιεπισκόπου Κωνσταντινουπόλεως, ὡς θεματοφύλαξ τοῦ ἀνατολικοῦ ἐκκλησιαστικοῦ κειμένου τῆς Καινῆς Διαθήκης. Τὸ ἔργον τοῦτο ἀνέλαβεν ἀπὸ τοῦ 1899 τριμελὴς πατριαρχικὴ ἐπιτροπὴ συγκειμένη ἐκ τῶν Μητροπολιτῶν τοῦ Οἰκουμενικοῦ Θρόνου Σάρδεων Μιχαήλ, Σταυρουπόλεως Ἀποστόλου καὶ τοῦ ἐπιφανοῦς λαϊκοῦ καθηγητοῦ Ἀντωνιάδου, ὅστις ὑπῆρξε καὶ ὁ εἰσηγητὴς καὶ αὐτὴ ἡ ψυχὴ τοῦ ἐγχειρήματος.

Ὡς βάσις τῆς προσπαθείας ταύτης, τῆς ὁποίας τὴν

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EXCERPTS FROM THE EASTER MESSAGE OF HIS ALL HOLINESS THE ECUMENICAL PATRIARCH, ATHENAGORAS I

Illumined by the gladsome Light of the Lord's glory and moved by the Divine Hymns of our Holy Mother Church, we bring our thoughts especially today to the respected and beloved leaders of the Orthodox and the other Churches of Christ, proclaiming our heartfelt greetings of "Christ is Risen" to them and to their flocks. We wish them the Peace which comes from the Resurrection, from our common observance of this day, no longer motivated only by ecclesiastical custom and events, but imbued by the vivifying breath of the Resurrection. "Christ has Risen from the dead, and become the first fruits of them that slept."

And so, impelled by a deeper understanding of the spirit which characterized the great era of the Church Fathers, my beloved brethren and children in Christ, let us celebrate the supernatural event of the Holy Resurrection of the Lord, with a deeper appreciation of our responsibilities.

Let us bless the Lord our God in our Churches; let us sing praises to His Holy Name in our homes; and let us exchange the greetings: "Truly He is Risen" along the paths and byways of our life, because all the earth on bended knee sings hymns to Him and glorifies Him, for great are His works, and His mercy and loving kindness for us. The earth has known His way, and all peoples His salvation; we have seen His Light and received the Spirit from Heaven. On this Great Day, let us all drink from the New Fruit of the Vine, offering one another this Divine Joy.

As the Apostle exhorts us: "That like as Christ also raised up from the dead by the glory of the Father, even so we also should walk in newness of life," let us endeavor that the Resurrection may become for us also a new life of spiritual and ethical awareness.

Let us create within us "the perfect man of God, thoroughly furnished unto all good works." (II Tim. 3: 17). Thus humanitarian ideas of justice, truth and virtue; ideas of peace, cooperation, brotherliness and unity for the good of mankind; and all our religious knowledge of the True God — the historical Christ and the continuous presence among us of the Paraclete thus may comprise the principal elements of our stable internal conviction which permeates and guides our influence.

When such a conviction is established within the depths of our souls, and more generally, within the souls of all who as a body believe in the Resurrected Christ, then we shall find the solutions to the great and vexing problems which in many ways challenge contemporary humanity, and among which the main social problem of today, which is of paramount importance, becomes the purely ethical consideration of remolding the inner man. Our apparent inability to solve the great problems of our age stems from the widely prevalent spiritual and ethical anarchy and disorder, and our deviation from our faith in the high and noble principle and ideals which Christ, The Revealed Truth, offered to the World.

ἀναγκαιότητα ὑπεδείκνυεν ἤδη καὶ ὁ ἔγκριτος τῶν Ἀθηνῶν καθηγητὴς Ἐμμανουὴλ Ζολώτας ἐν τῷ προλόγῳ τοῦ ὑπομνήματός του εἰς τὴν πρὸς Γαλάτας ἐπιστολὴν Παύλου, ἐτέθησαν ἀφ' ἑνὸς τὰ μικρογράμματα χειρόγραφα, ὄντα κατὰ τὸ πλεῖστον νεώτερα τοῦ Ι΄. αἰῶνος καὶ περιέχοντα τὸ ἱερὸν κείμενον ἐν συνεχείᾳ, ἀφ' ἑτέρου δὲ τὰ λεγόμενα «Ἐκλογάδια» (Lectionanaria, ὡς τὰ ἀποκαλοῦν οἱ Δυτικοί), εἴτε ὡς πλήρη, περιέχοντα δηλ. πάσας τὰς ἐπ' ἐκκλησίας ἀναγιγνωσκομένας περικοπὰς τῆς Καινῆς Διαθήκης, διανεμημένας καθ' ὡρισμένον σχέδιον εἰς ἁπάσας τὰς ἡμέρας τοῦ ἐκκλησιαστικοῦ ἐνιαυτοῦ, εἴτε ὡς ἀτελῆ, περιέχοντα μόνον τὰ ἀναγνώσματα τῶν Σαββάτων καὶ τῶν Κυριακῶν καὶ τῶν διαφόρων ἑορτῶν. Ἐστηρίχθη δὲ ἡ Πατριαρχικὴ αὕτη ἔκδοσις ἐπὶ πολυαρίθμων, ὡς λέγεται ἐν τῷ προλόγῳ της, χειρογράφων παραβληθέντων ἐν Κωνσταντινουπόλει, Ἁγίῳ Ὄρει, Ἱεροσολύμοις, Ἀθήναις καὶ ἀλλαχοῦ. Ἐκ τούτων ἦσαν Εὐαγγέλια μὲν 62, Πραξαπόστολοι δὲ 30 καὶ Ἀποκαλύψεις 24, ἐξ ὧν ἐλάχιστα ἦσαν ἀρχαιότερα τοῦ Ι΄. καὶ νεώτερα τοῦ ΙΣΤ΄. αἰῶνος, ὀλίγα δὲ ἀνῆκον εἰς τὸν Ι΄. — ΙΔ΄. αἰῶνα. Ἀλλὰ καὶ μεταξὺ τῶν νεωτέρων ὑπῆρχον χειρόγραφά τινα οὐχ ἧττον δόκιμα καὶ ἀξιόλογα πολλῶν ἀρχαιοτέρων, ὡς ὄντα ἀντίγραφα ἀρχαιοτέρων ἀπογράφων, συμφώνως πρὸς τὴν ἤδη ὑπὸ τοῦ H. Von Soden γενομένην ὑπόδειξιν. Ἠσκήθη δὲ καὶ κριτικὴ ἐν τῇ ἐκδόσει ταύτῃ, πλὴν τοιαύτη, ὥστε, ὡς παρατηροῦσιν οἱ ἐκδόται, τῆς στίξεως καὶ τῆς ὀρθογραφίας ἐξαιρουμένης, οὐδεμία, παρὰ τὸ κῦρος τῶν ὑποκειμένων ἀπογράφων, ἐγένετο οὔτε μετάθεσις, οὔτε ὑποκατάστασις, οὔτε προσθήκη, οὔτε ἀφαίρεσις, ἐκτὸς σπανίων ἐξαιρέσεων, καὶ τούτων μετ' ἐπαρκῶν μαρτυριῶν ἄλλοθεν προερχομένων. Τὸ δὲ κείμενον τῆς ἐγκεκριμένης ὑπὸ τοῦ Οἰκουμενικοῦ Πατριαρχείου ἐκδόσεως ταύτης δημοσιευθὲν τῷ 1904 ἐν Κωνσταντινουπόλει καὶ παρουσιάζον ἀρκετὰς διαφορὰς ἀπὸ τοῦ παλαιοτέρου Textus Receptus τοῦ ἐλζεβεριανοῦ κειμένου, ἀνετυπώθη ὑπό τε τῆς ἀδελφότητος τῆς «Ζωῆς», καὶ ἐσχάτως καὶ ὑπὸ τῆς Ἀποστολικῆς Διακονίας, ὡς καὶ διαφόρων Ἀθηναϊκῶν ἐκδοτικῶν οἴκων.

(Τὸ Β΄. Μέρος εἰς τὸ προσεχὲς)

A Message On Annunciation Day

By HIS EMINENCE, ARCHBISHOP IAKOVOS OF NORTH AND SOUTH AMERICA

To the Respected Priests and the Esteemed Christian Communicants of our Holy Greek Archdiocese of North and South America:

The grace, mercy and peace of God and of our Lord and Saviour Jesus Christ be with you.

My dear clergy and spiritual children beloved in the Lord:

"Today is the Gospel of joy
The Holy Spirit is sent down
Our Father blesess from above . . .
Hail, thou that art highly favored
From Whom is our salvation:
Christ our Lord.

With these most expressive words of the sacred hymn of Andrew the Jerusalemite, we greet you today, children beloved in the Lord, on the auspicious holy day of the Annunciation.

The Twenty-Fifth of March has existed and is for all Christendom a day of joy, a day of hopes, a day of the Annunciation, the greatest of annunciations, that of the Incarnation of God and the Deification of man.

Our Church has declared the Annunciation of the Theotokos "The beginning of our salvation" and "The revelation of the eternal mystery" and with spirit sings the following: "Today the terrestials shall unite with the celestials, Adam is renewed and Eve is freed of the first sorrow."

For in truth the real meaning of the Annunciation is that of renewal and freedom, not only for man but for all creation. All is made anew with the apperance of the angels and with the "Hail." The countenances of men are enlightened with the smile of great expectations and the earth, which yesterday knew only thorns, is adorned with lilies.

For us Greek Orthodox Christians, the Annunciation has another quite special meaning and significance: that which was given to it by our glorified forefather on the Twenty-Fifth of March in the year 1821. The Annunciation of 1821 announced the salvation offered by our Lord not only as moral redemption and freedom, but also as an ethnic and political renascence. It demonstrated, moreover, the eternal will of the Almighty that the Annunciation shall have duration and continuity, and embrace the whole life of man.

We think it essential to stress again, therefore, that there is a special Greek Christian interpretation of freedom, and that in accordance with the example of our forefathers, we are obligated to safeguard this Divine gift and treasure of ours, protecting it against every threat.

Thus, proud of our origin and heritage, but grateful for it, let us sing today the hymns glorifying the name of God for all the wonders that the Lord has performed and is performing for us; and let us also raise our hands in supplication, beseeching the merciful and Almighty God to protect, strengthen, inspire and guide our people and our Church throughout the ages, in justice, freedom and peace.

With paternal blessings and
best wishes in the Lord,

† IAKOVOS
Archbishop of the Greek Orthodox
Church of North and South America

March 25, 1961.

A LENTEN MESSAGE

By His Eminence Archbishop Iakovos

(Reprinted from the N. Y. Journal American of March 23, 1961)

The days of the Great Lent provide us with opportunities and challenges to become worthy of Christ's Divine Blessing through sincere sacrifice and redemption, and to face His Resurrection cleansed of sin, radiant in thought, and pure in heart.

We must fast, not simply to abstain from foods and the cravings of the appetites, but to cultivate the spirit of temperance and self-discipline, which is our Christian duty.

We should attend the rites and services of Lent, not merely to be present, but so that we may be inspired by these traditional and special prayers and thus experience and live their sacred meaning that they may guide us to the salvation embodied in the Resurrection.

The example of the true observance of Lent was provided by our Lord Jesus Christ during His 40 day fast, which would have had little value had it been only a conquest over His bodily needs.

Unless our observance of Lent leads us towards similar victories, we have not made the most of Lent's challenges and opportunities, and we face the awesome fact of our Lord's Resurrection without the full worthiness we could have to rejoice in the glory thereof.

EASTER MESSAGE

By HIS EMINENCE, ARCHBISHOP IAKOVOS OF NORTH AND SOUTH AMERICA

Dearly beloved members of the Body of the Faithful in the Archdiocese of North and South America:

May the grace and peace of our Risen Lord and Saviour be with you always.

CHRIST IS RISEN! The Angels, the church bells, the heavens, our flaming Easter candles, our hearts and our lips all join in singing, Christ is Risen! On the morning of the Resurrection of Jesus, heaven and earth reverberated with this stirring proclamation which in its essence cannot be surpassed by the finest poetry nor by the sweetest music that man can compose.

Just as the walls of Jericho fell when the armies of Gideon sounded their trumpets, let the walls fall before you that you may approach Christ from Whom you have been separated until this moment. Today you are free to enter the Kingdom of Heaven where Christ is King. Gain His Kingdom with humility, with godliness and with your faith in the Resurrected Saviour. Raise your arms towards the King of Kings, if they are without sin. Just as Thomas the Disciple approached Him on that first day, reach out to touch and feel Him. Seek Him out in the radiant light of the Resurrection. Look at Him. He stands before you. Do not allow doubt or disbelief to cloud your vision, your soul or your perspective. Touch Him, for He is the source of joy, of hope, the source of a new creation, a new breath, a new heartbeat which brings happiness to all. Raise your voice together with Thomas the Apostle and sing out joyfully to the Risen Christ, Thou art my Lord and my God!

On this starlit dawn, go with the myrrh-bearing women to the Tomb of Christ, with the blazing candle of faith as your guide. Fill your hands and your hearts with the sweet essence of love, with the spiritual aroma of prayer, and pay no attention to the obstacles or the interference caused by those who do not believe. Such obstacles will be swept away by golden-winged angels with faces bright as the sun and with raiments pure as the light of day. Do not fear the grave or graves that you may have opened within you by your own hands. At this moment there are no graves. Look about and you shall see the glorious Risen Christ exclaiming, "Hail!"

Brethren, do not hide in the "upper-room" that is built in the depths of a frightened and faithless mind. Those who have Christ in their hearts do not need hiding places. What have you to fear; Your sins? They are forgiven by the Lord Who was crucified for us. The wrath of God? Mercy has risen from the grave. Come out of hiding, even those of you who have reason to fear the Risen Christ. Open the gates of your souls so that they may be filled with the sweet breath of Easter Morn. Come out of your spiritual isolation so that you may confront Christ. This is why He is risen. He comes to meet us; to speak to us of God's love for man; of the beauty and purity of the lilies which resemble the shining faces of the faithful; of the Kingdom of Heaven which is illuminated constantly by the eternal light of the Resurrection.

Dearly beloved, Christ is Risen! Light those torches that may still be unlit! Let their light shine into the very depths of your inner life. The star of this Easter dawn forecasts the bright sunrise of the life in Christ. Share in the joy of Easter; exchange greetings in the spirit of the Resurrection, and embrace each other, friends and enemies, strangers and intimates alike. With your lips sing out, as herald angels, the most joyous message yet heard on earth, changing tears to laughter, sorrow to joy, and transforming all that is dying within mankind to dynamic life. "Christ, having risen from the dead, is become the first-fruits of those that have fallen asleep. For His is the glory and the power and our worship, forever and ever. Amen."

With deep paternal love and affection
in the Risen Christ,
† ARCHBISHOP IAKOVOS

Easter, 1961.

RELIGIOUS NEWS

Jordan Reverses Decision on Coptic Monastery

AMAAN, JORDAN (RNS). — The Jordan government has reversed its decision to hand over the Dayr-as-Sultan Egyptian Coptic monastery in Jerusalem's Old City to Ethiopian Coptic monks and has returned the structure to the Egyptians. As a result of the government's action the Ethiopian Patriarchate in Jerusalem announced the cancellation of Easter celebrations at the monastery.

Russian Orthodox Mission Head Barred From Jordan Territory

JERUSALEM. — Jordan authorities refused permission to Archimandrite Augustin, head of the Russian Orthodox Mission in Jerusalem's Old City, to cross into Jordan territory for Orthodox Christmas celebrations at the Church of the Nativity in Bethlehem. Also denied permission were other Russian Orthodox priests as well as a number of Russian nuns here.

The Unity of Christian Churches

A TV Address delivered by ARCHBISHOP IAKOVOS
Primate of the Greek Orthodox Church in North and South America
Manchester, N. H., March 11, 1961.

BEFORE I begin to offer you my thoughts on a subject, which I consider of ageless importance—one which is easier to talk about, than to understand — I would like to greet this great audience of New England on behalf of my Church and of the World Council of Churches.

The subject to which I referred, is that perplexing, but compelling question of Church Unity.

As you are all surely aware, this question has become a topic of popular concern. The approach to it, however, has been either purely academic or grossly one-sided; whereas it can only be approachel with sincerity and humility. Under no circumstance should we encourage others or allow ourselves to become involved in "unity-deliberations," for the sake of simply talking about unity, or arousing public interest in it. No responsible clergyman of any faith would discuss or consider the subject of Church unity, without recognizing the danger of its being taken lightly, or of giving the impression that his sole concern is to be talked about, or quoted by romanticists and sentimental ecumenists. I say this because I am afraid that careless discussions or disputes over this critically important subject can only result in making our *dis*-unity more apparent and more detrimental.

The Greek Orthodox Church — the mother of all Slavic Churches, and sister of the ancient Churches of Antioch, Jerusalem, Alexandria, and Rome, mourns over the continued existence of *dis*-unity, caused only by *human vanity*. We find the seeds of this disunity even in Apostolic times. St. Paul voiced his dismay in the following soul-shaking and caustic manner: "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say that every one of you saith. I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (I Cor. 1:11-13).

The book of Revelation, on the other hand, informs us of the deeds of the Nicolaitanes (Rev. 2:6), a sect within the bosom of the primitive Church, attributed to a Nicholas the proselyte from Antioch. (Acts 6:5). It is not a secret that the early Church went through turmoils and tribulations, caused to a great degree from within, rather than from without. It was assumed, however, that with the passing of the time, Christians would become both mature and wise, and more conscious of their sacred duty to remain united with Christ. Therefore, indignation and disillusionment on the part of true Christians, is wholly justified today, faced as we are with the most perilous antichristian forces, the world has ever known. Our division and disunity is welcome fuel for this unholy fire, by which these forces mean to consume and destroy all which remains alive and blooming in the hearts of men.

The Holy Scriptures refer to cardinal and mortal sins; but I find no cardinal or mortal sin greater than our disunity — an act of treason and betrayal of Christ, and of our very soul. If we must be tortured by remorses, the greatest of all should be that we failed Christ in a most lamentable way.

The very proof of our disunity is the fact that we like to talk about unity as if unity were something not in existence or to be discovered. But the unity of the Church already exists; for this is the Church — the very body of Christ — Christ Himself is the Church. And Christ is the same — yesterday, today and forever. So is also the Church: one and the same—yesterday, today and forever.

If in our days we talk about Churches and not about *one Church*, it is because we have lost sight of the true conception of the Church. And *we must rediscover the meaning of the Church* before we talk about unity. We must also define the exact meaning of the word *unity*, before talking about Church unity, or unity between Churches.

Let us examine first what do we mean by "Unity" — and "Church Unity"; Do we mean a conventional — an agreed-upon Church union — or do we mean an organic, an all-absorbing and assimilating merger and union? After we answer this question, let us consider the word "Church." The Church, as we said a moment ago, is the very Body of Christ. We are the members of this body. The moment the Church is perversely conceived as an institution or organization — it loses all meaning for us, and becomes simply a community — large or small — headed by an elected man and governed by its members. As a result we would talk and think as parishes, as communities, as institutions and religious organizations; and we attempt to approach the problem of unity from the very limited and narrow field of vision, which may be Orthodox, Roman, or Protestant, but which *is*, in each instance, unrealistic, slander, sectarian and false. We would then fail to think of ourselves as "fellow-citizens with the saints and of the household of God." We would avoid truly identifying ourselves as members of the

Church, "established upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple of the Lord; in whom we also are builded together for an habitation of God through the Spirit." (Ephes. 2:20-22).

If we actually recognized this, we would not be worried about unity, for it would become more than obvious that Christ is our *bond* of unity — or, as St. Paul says, "Christ is our peace, who hath made *both one*, and hath broken down the middle wall of partition between us." (Ephes. 2:14-15).

It is apparent, therefore, that instead of talking of Church unity we should talk about unity or *reunion with Christ*, for it is in Him that we, as Christians, "live and move and have our being." (Acts 17:28).

Unfortunately, however, Christians and Christian Churches all over the world, even today, fail to realize their duty to Christ; they function as institutions — rich and powerful — bent on increasing their influence and their numbers. Instead of stretching their arms to embrace each other, they do everything to widen the distance between them; either by vain and meaningless proselytizing activities among the members of another Church, or by evoking careless pronouncements, thus killing even the faintest hope which may exist for a Christian rapproachement.

These same Churches, however, talk about Church unity, while remaining immobile themselves — and expecting others to move in their direction to meet and unite with them.

If Christian Churches are really concerned with the restoration of long-disrupted unity and the oneness of the Church, they must give more convincing proof of their intentions. They must decisively begin to move — one towards the other. This is the only way that they can eventually return *all to Christ* and to His one and only Church. The Orthodox, for instance, must realize that it is high time that they cease advertising their "ecumenical-mindedness" and their democratic type of Church administration, and get busy meeting their brethren. Roman Catholic Christians should stop talking about those Christians who do not belong to their jurisdiction, — of separated or schismatic brethren — for they know too well that their share of guilt is equally great for the existing separation and division between Churches and Christians. Protestant Episcopal and Protestant friends in general should re-examine their missionary theology and re-evaluate their Ecumenical direction, for it is only through such revision and re-evaluation that they may hope to recapture the true meaning of Christ's great commission. If we are Christians, we should never fail His last prayer, that we all be one, in the manner in which He and His Father are One.

We live in the year 1961; one-thousand-nine-hundred-and sixty-one years after Christ's birth, and yet we do not seem to realize how grave is our responsibility to attest to our professed faith in Christ.

Our age is called the space age. And rightfully so. We are about to explore and conquer space. Yet there is another space — an unexplored and vast space — of far more imminent concern—separating Christian hearts —that must be conquered for Christ's and for our own sake. We owe it to Christ, and to ourselves. The whole world, Christians and non-Christians, are waiting for this great day that God has made for us and from which we are still far away.

Unity is too sacred a word to be taken irreverently or lightly. It is as sacred as prayer. And it is as dangerous as prayer. Prayer and unity are not empty words; both are a kind of commitment; a serious commitment to God. When we pray to God and call Him our Father, we must act as His children; otherwise we are committing a double sin and evoking the wrath of God upon us. So it is with unity. Only those united with Christ, and only those willing to live "unity" are entitled to talk about it.

I believe that unity is not a commodity; and that it is not — it cannot be — a conventional unity. It must be an organic unity with Christ; an act of faith and loyalty to Him. Christ is not the God of Christians; He is the God of the world. All these, therefore, who confess Christ as God and Saviour should see that there is only one path for them to follow: the beautiful and noble path of Christ, climaxed in unity and love.

But what of the path that our professed Christianity follows today? Take a good look at it for yourself. Instead of having a Christianity preoccupied with the spiritual and moral uplifting of man in general, — we have a shameless and boisterous ungodliness trying to raise man through space, and to the stars. Instead of having a Christianity working vigilantly for the elimination of social evil, moral delinquency, crime and corruption, we have an organized atheistic communism making unchallenged strides in the direction of bringing about order through enforced *discipline* and police law.

Instead of having a united Christianity, busy, dedicated to serving human want and distress, we have a state-supported welfare to come to the aid and assistance of all those in need.

All these unquestionable realities are not enough to shake up our conscience or to bring us back to our senses, so that we may see our inadequacies and inability to cope with the situation. We are all to be lamented over our self-admiration, the overdose of narcism that keeps us numbed and that leads us into self-righteousness and spiritual bankruptcy.

But we still want to talk about Christian Unity. And we do little more to bring it reality. We would do better

THE CHURCH OF THE HOLY SEPULCHRE

A Brief History

By THE REV. LEONIDAS CONTOS
Dean of Saint Sophia Cathedral, Los Angeles, Calif.

The Church of the Holy Sepulchre, also referred to as the Church of the Resurrection, in Jerusalem, is the very central shrine of Christendom. Long in the custody and under the guardianship of the Greek Patriarchate, as are most of the shrines in the Holy Land, it represents a sacred treasure which history and tradition have placed in the keeping of the Orthodox Church. This venerable structure, which shelters all the places hallowed by our Lord during Passion Week, has had a long and tumultuous history. Here is the story of that church, told briefly:

326 to 335 A.D. The Church was being constructed under the sponsorship of the Emperor Constantine (later denominated the Great) and the Queen Mother Helena, whose efforts had led to the discovery of the True Cross. The Church was consecrated in 336 A.D. under the Patriarch Makarios. — 614 A.D. Destroyed by the Persians at this time, the Church was rebuilt under the Patriarch Modestos. Reconstruction took from 617 to 626 A.D. — 1009 A.D. Once again the Church was destroyed, this time by Sultan Hakem, one of the most fanatic enemies of Christianity.

After this desecration it was rebuilt by the Byzantine Emperors. — 1130 to 1149 A.D. The Crusaders made some structural changes (evidences of their influence are still visible) but because of faulty construction new repairs became necessary about 1390 A.D. — 1545 A.D. The Holy Sepulchre itself (a small chapel-like structure which stands beneath the main dome over the spot where Jesus was laid) was rebuilt by the Patriarch Germanos. — 1719 to 1720 A.D. Patriach Chrysanthos engaged in general repairs to the Church. — 1808 A.D. The great shrine was burned by the Armenians in an effort to gain custody of it. It was at this time that they first acquired some rights through powerful emissaries at the Court of the Sultans in Constantinople. — 1810 A.D. The Church was rebuilt by the people of Greece, mentioned in the Turkish firmans (royal decrees) as the Nation of the Rhum (Romaioi). — 1867 to 1869 A.D. Russia, France and Turkey joined together in the reconstruction of the great dome. — 1927 A.D. The lesser dome was demolished in the great earthquake and rebuilt by the Greek Nation under supervision of a British commission between 1931 and 1933 A.D.

During the Israeli-Arab War an Israeli shell struck the great dome, setting it afire. This damage was immediately repaired. As a result of the British Commission's work the entire building was undergirded with a "temporary" rigging of massive wooden beams and has remained in this condition for some years. At the present time a new international commission is engaged in an elaborate study to determine what can and must be done for the restoration of the Church. Two years ago the Greek Government announced a grant of more than a million dollars for that purpose.

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if we started to talk about the possibility of bettering our inter-church relations and the purposefulness of adopting a new policy of united Christian action and stand, on all important local, national, or international problems.

We all shed tears over present-day immorality and low ethical standards. We even prophesize the end of the world and are content to shake our finger from the pulpit, and point out the source of the ills of our times. We grumble and growl over the small omissions of Divine Law, while "we ourselves omit the weightier matters of the law, judgment, mercy and faith," (Mt. 23:24). As far as our relations to Christ is concerned we act no different than the women that stood afar off, beholding the crucifixion and the Lord's death. When are we going to become true to ourselves and true to Christ? When are we going to brave the obstacles, the hindrances and the difficulties and accept the challenge, presented to us by our divided and confused world today?

I do not believe that we must avoid discussing unity; I believe that it must be discussed with a committed Christian mind and heart. I should emphasize, however, that Unity begins and ends with Christ, the corner-stone and the head of the Church. Endless theological discussions have never contributed to the healing of the wounds, which we, the divided Christians, inflicted on the oneness of the Church. At this point, I cannot but with a great deal of pain recall the awesome scene described by St. John in his gospel: "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves; let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith: they parted my reiments among them and for my vesture they did cast lots. These things therefore the soldiers did." (John 19:23-24).

How familiar this picture is; How often it is relived in our inter-church relations! Like the soldiers, we take

The Problem of The Date of Easter

By JOHN E. REXINE Assistant Professor of Classics, Colgate University

"If any Bishop or Presbyter or Deacon celebrate the holy day of Easter before the vernal equinox with the Jews, let him be deposed."

(Canon VII)[1]

IF the canon quoted above were strictly enforced by Christian churches, there would undoubtedly be more confusion than even now exists about the proper time to celebrate Easter. Certainly the Western churches clearly and unashamedly violate this provision which, ironically enough, was originally adopted as a result of the initiative of the Western Church. The question of the date of Easter is an ancient one. A dispute between the Eastern and Western Churches over the date of Easter resulted pretty much in the content of the canon quoted above. From what can be determined, originally it seems that most Eastern Christians celebrated Easter on the date of the Jewish Passover, that is, on the fourteenth day of the first Jewish month or moon (Nisan), believing in Christ as the true Paschal Lamb. Originally, it was the Western churches that celebrated the greatest of the Christian holy days on the Sunday after the fourteenth day of the month of Nisan, equating this day with the commemoration of the resurrection of Christ. The Council of Nicaea in 325, a council or synod which was the first truly ecumenical synod, decided in favor of the idea that Easter should be celebrated on the Sunday after the fourteenth of Nisan (with certain other conditions listed below) in order that the celebration of Christian Easter should forever be separated from the Jewish Passover.[2] The Greek Orthodox Church continues to abide faithfully by the canons of the First Ecumenical Synod, a synod at which the Roman Church was represented by papal delegates and to which all Christianity officially subscribed and which undivided Christianity recognized as binding on all Christians.

Simply stated, the following were the rules stipulated by the First Ecumenical Council for determining the date of Christianity's most important movable feast day (κινητὴ ἑορτή):

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[1] D. Cummings (trans.), *The Rudder (Pedalion)*. (Chicago, 1957), p. 9. Consult also pp. 9-21 of the same volume for a full explanation of this canon.

[2] Cf. Stan W. Carlson and the Very Rev. Leonid Soroka, *Faith of Our Fathers: The Eastern Orthodox Religion*. Revised Edition. (Minneapolis, 1958), pp. 152-153.

Jesus' garment and make it in parts — to every Church, a part. But unlike the soldiers, we have tried to rend the seamless robe of the Lord — and then we cast "arguments" and "pseudodocuments" to prove — that *ours* is the Christ, and ours is the *Church*.

The present lenten season provides us with more than illustrations, demonstrating the duty of Christians towards Christ and the Church. The robe of Christ is without seam and so is the Church. The robe of Christ belongs to Him and to no one else. The robe of Christ is woven from the top throughout. It is our obligation to respect it and to keep this robe stainless, without blemish or wrinkle or any such thing.

What, therefore, shall we do? How should we understand unity? How shall we act from now on about it?

I will try to answer these three questions and thus conclude my talk with you on Church unity.

1. We must repent and ask the compassion and the forgiveness of our Lord, because we have tried to make Him our possession — instead of making ourselves possessed by Him.

2. We must understand unity as an organic unity between man and Christ and try, therefore, to incorporate ourselves into the life and body of Jesus. He is the vine and we are the branches. If a man abide not in Him, he is cast forth as a branch, and is withered. (John 15: 5). It is only this unity that can lead into Church unity.

3. If we are truly concerned with unity, we must learn to love it; it is the most difficult art; to be compassionate, understanding, tolerant, brotherly. We have much to gain from such an approach to unity. Unity can result from such an attitude. Humility, obedience and prayer are the only elements that can enhance Church relations. Living together and praying together without any walls of partition raised, either by racial or religious prejudices, is the only way that can lead surely to unity, for unity in its last analysis is the work of God, not of man.

Unity will, by no means, sever our relations with our own particular tradition; on the contrary, it can fortify our common tradition, which emanates from the Holy Spirit.

Let us, therefore, pray and live with the image of an united Church, sheltered under the saving Cross and guided by its Founder, our Lord and Saviour Jesus Christ.

(1) Easter is not to fall earlier than the 22nd of March nor later than the 25th of April.[3] Modern usage employs the Gregorian Calendar which, since it is currently thirteen days ahead of the Julian Calendar under which the Council of Nicaea operated, means that, according to modern calculations, the 22nd of March, for example, under the Julian Calendar, is the 4th of April in the Gregorian; or, to cite another example, the 25th of April under the Julian Calendar, is the 8th of May in the Gregorian Calendar. The 8th of May, therefore, is the latest date on which a Greek Orthodox Easter could be rightly celebrated. This current year (1961) Greek Easter was celebrated on April 9th.

(2) Easter Day is to be the Sunday after the full moon which falls immediately after the 21st of March (according to the Julian Calendar). If the full moon occurs on Sunday, Easter is to be calculated as falling on the following Sunday.

It should be noted here that these are lunar calculations. However, it is not the actual moon in the heavens nor even the mean astronomical moon that determines the date of Easter. It is rather a hypothetical moon whose periods are so arranged that the new (calendar) moon always comes after the real new moon. There may be a difference of as many as two to three days. The result is that the date 14 in the calendar moon (which was an ecclesiastical "full moon" derived from Jewish law) generally equals 15 or 16 of the real moon. In this way, the ecclesiastical moon occurs after the real moon, which most usually occurs on the 14th or 15th day. Therefore, "full moon" means that it is the fourteenth day of the calendar moon. Consequently, the rule means that Easter Day should always be the first Sunday after the Paschal full moon. This is the full moon which occurs on or after March 21, the first full moon of the vernal equinox as well as the beginning of the ecclesiastical year. If the full moon happens to occur on a Sunday, Easter is to be celebrated the following Sunday.

(3) Easter must always *follow* the Jewish Passover and not be celebrated before or at the same time with it.

This last proviso makes for a world of difference in the Easter calculations of the Eastern and Western Churches. It is this flagrant violation of this last rule by the Roman and Western Churches that makes ecumenical agreement in this ara difficult and that makes for two instead of *one* Christian Easter.[4]

If we turn to any one of the four Gospels, Matthew, Mark, Luke, or John, we shall find evidence to support the Greek position. We read clearly that Christ was crucified *after*, not before or during the Jewish Passover.

An Easter that coincides with the Jewish Passover is not only incorrect religiously, but it is incorrect *historically*. It is, in fact, in direct contradiction to the words of the Holy Gospels. Just as incorrect, if not more so, would be an Easter that occurs *before* the Jewish Passover. The following Biblical quotations are cited as positive proof. The texts are given in the original Greek and in translation:[5]

MATTHEW 26:1-5

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους εἶπε τοῖς μαθηταῖς αὐτοῦ· οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδονται εἰς τὸ σταυρωθῆναι. τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι καὶ ἀποκτείνωσιν. ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

"And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that *after two days is the feast of the passover,* and the Son of Man is betrayed to be crucified. Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest who was called Caiaphas. And consulted that they might take Jesus by subtilty, and kill him. But they said, *Not on the feast day, lest there be an uproar among the people.*"

MARK 14:1-2

[1]Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. ἔλεγον δὲ μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

"After two days was the feast of the passover, and of unleavened bread: and the chief priests and the

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[3] At the time of the Council of Nicaea the so-called Julian Calendar was in use. The Gregorian Calendar, introduced in 1582, was the contribution of the Roman Pope Gregory XIII, who published a bull, dated March 1, 1582, to improve on the Julian Calendar by calling the day that followed Thursday, October 4, 1582, Friday, October 15th. The Gregorian Calendar is naturally the calendar used almost universally today. Astronomically more correct, it is now 13 days ahead of the Julian Calendar. The Great Church of Christ of Constantinople and the Church of Greece have officially adopted this calendar, though there are still recalcitrant Old Calendarites. The Slavic Orthodox and other Orthodox Churches still use the Julian Calendar, claiming that only an Ecumenical Synod can change the calendar. There is no need to point out that confusion reigns supreme.

[4] Cf. my article "Why Two Easters?" in *The Orthodox Observer* XXII, 433 (April 1956), p. 88. Reprinted in *The Goyan* VI, 1 (Spring 1958), p. 8. Also variants of this same general article in the *Hellenic Chronicle* of April 23, 1954 and May 3, 1956.

[5] The Greek text used is that of Ἡ Καινὴ Διαθήκη ἐγκρίσει τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας. (Constantinople, 1912).

scribes sought how they might take him by craft, and put him to death. But they said, *Not on the feast day, lest there be an uproar of the people.*"

LUKE 22:1-15

Ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

Εἰσῆλθε δὲ ὁ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι καὶ στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύρια δοῦναι· καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα, καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. οἱ δὲ εἶπον αὐτῷ· ποῦ θέλεις ἑτοιμάσωμεν; ὁ δὲ εἶπεν αὐτοῖς· ἰδοῦ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται, καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος ποῦ ἐστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; κἀκεῖνος ὑμῖν δείξει ἀνώγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσετε. ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς, καὶ ἡτοίμασον τὸ πάσχα.

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτούς· ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.

"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of the unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall be a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master said unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired *to eat this passover with you before I suffer.*"

JOHN 13:1-4

Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλοὸ ἠγάπησεν αὐτούς. καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνα Ἰσκαριώτου ἵνα αὐτὸν παραδῷ, εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things unto his hands, and that he was come from God, and went to God; he riseth from supper and laid aside his garments; and took a towel, and girded himself."

These citations should make it abundantly clear why the Orthodox Church continues to insist upon the observance of condition (3) cited above.

There is, however, the obvious need for the Orthodox Churches themselves to clear up the discrepancies that currently exist in their own use of the Julian vs. the Gregorian Calendar.[6] Once the Orthodox Churches manage to produce real unity in this matter, they could safely proceed to enlighten their fellow Christians on the correct procedure utilized by the ancient undivided Church for the celebration of Easter. "For you brethren, it is necessary to make all the dates of Easter with the greatest possible diligence and carefulness fall *after* the equinoctical traverse, lest twice in the same year we commemorate one and the same event, but so that ye fail not to celebrate *once* a year the resurrection of ONE who died but *once*."[7]

FORTHCOMING EASTER DATES ACCORDING TO THE GREEK ORTHODOX CHURCH[8]

1961 April 9	1968 April 21	1975 May 4
1962 April 29	1969 April 13	1976 April 25
1963 April 14	1970 April 26	1977 April 10
1964 May 3	1971 April 18	1978 April 30
1965 April 25	1972 April 9	1979 April 6
1966 April 10	1973 April 29	1980 April 26
1967 April 30	1974 April 14	1981 April 26

[6] On recent attempts at reform in the Greek Church cf. A. C. McGiffert, Jr., "Reform in the Church of Greece," *The Christian Century* LXXVI, 21 (May 27, 1959), 639-640.

[7] Cummings, *The Rudder*, p. 19.

[8] These are the dates approved by the Ecumenical Patriarchate at Constantinople.

WORLD COUNCIL OF CHURCHES - NEW DELHI

GENEVA.—Christian leaders from all over the world will gather this year in New Delhi, India, for one of the major church meetings of this generation.

From November 18 to December 6, 1961, the Indian capital will be the scene of the Third Assembly of the World Council of Churches, the major policy making body of the international organization. The Council's 178 member churches represent approximately 40 per cent of the estimated 315,000,000 Protestant, Orthodox, and Anglican Christians in the world.

The Assembly theme will be "Jesus Christ—the Light of the World." The Assembly is the first meeting of this dimension ever held by the Christian churches in Asia. Previous assemblies were held in Evanston, Illinois, in 1954, and in Amsterdam, the Netherlands, where the world body was officially constituted in 1948.

Preliminary plans for the international gathering, which are being worked out in cooperation with the National Christian Council of India and other Asian church leaders, have been announced at World Council of Churches headquarters in Geneva, Switzerland.

Participants will be limited to approximately 1,000 church leaders, of whom 625 will be the officially appointed delegates of the World Council of Churches member churches of the Protestant, Anglican, Orthodox and Old Catholic confessions in more than 50 countries.

The balance of the total figure will be composed of invited advisers, youth participants, fraternal delegates from national Christian councils and other world Christian bodies, observers and special guests. Among the observers will be representatives of the Roman Catholic Church and the Russian Orthodox Church.

The Assembly provides the major forum for ecumenical discussions and thinking for church leaders in the movement for Christian unity, which came into being a little more than half a century ago. Within the broad outline of the main theme, the church leaders will focus attention on three associate themes of "Witness," "Service," and "Unity" dealing respectively with the taking of the Christian message to those outside the churches, Christian responsibility to the whole of society, and unity among the churches.

Section meetings on the three topics will produce reports for action by the entire Assembly and these and other decisions are expected to set the tone and direction for conversations within the ecumenical movement until the Fourth Assembly, to be held approximately six years later.

Major addresses at the opening session will be given by Dr. W. A. Visser 't Hooft, World Council of Churches general secretary, on the history of the World Council from 1954 to 1961, and by Bishop Lesslie E. Newbigin, London, general secretary of the International Missionary Council, on "The Development of the International Missionary Council."

Other main addresses will deal with the general theme and the subthemes. In addition to plenary sessions, there will be a series of section and committee meetings.

Major items of business at plenary sessions will include: actions on statements including a proposed expansion of the basis for World Council of Churches membership, Christian witness, proselytism and religious liberty, faith and order, international relations, social problems, evangelism, and relationship with other organizations and with non-member churches.

The Assembly will also elect a presidium of six church leaders representing various confessions and will also name a new Central Committee — the 90 member policy group which meets annually between Assemblies. The Presidium and Central Committee presently serving were named at the Evanston Assembly, in 1954. They are, Bishop Sante Uberto Barbieri, Methodist Church, Buenos Aires, Argentina; Bishop Otto Dibelius, Bishop of Berlin and Brandenburg, Evangelical Church in Germany; Metropolitan Mar Thoma Juhanon, Mar Thoma Syrian Church, Tiruvella, India; Right Reverend Henry Knox Sherrill, Protestant Episcopal Church, Boxford, Massachusetts; and Archbishop Iakovos. Dr. John Baillie of the Church of Scotland, the Council's sixth president, died last fall. Previously, the late Archbishop Michael served as one of the World Council presidents until his death. Archbishop Iakovos was appointed subsequently to succeed him.

The Greek Orthodox Church, as a member of the World Council of Churches, is represented through the Ecumenical Patriarchate. Thus, His Holiness, the Ecumenical Patriarch, Athenagoras I, has appointed, in addition to representative Metropolitans of the Ecumenical See, the following delegates to the Third Assembly at New Delphi, India: His Eminence, Archbishop Iakovos; Archbishop Athenagoras of Thyateiron; Metropolitan Athenagoras of Elaias; the Reverend Doctor Georges Florofsky; Father George J. Bacopulos; Peter Kourides (Adviser); and John Demakis, Chicago, Youth Delegate.

In addition to official Assembly sessions there will be several public rallies in which speakers will stress the importance of personal spiritual life, vocation and the public proclamation of the Gospel. Other unofficial meetings will deal with reports and interpretations of the main lines of World Council work, including the Christian impact on international political, economic and social life, the Bible and the Churches, missionary and evangelical work, the role of the laity in the quest for unity, and the activities of the World Council of Churches' Division of Inter-Church Aid and Service to refugees.

GREEK INDEPENDENCE DAY COMMEMORATED IN UNITED STATES SENATE

Rev. George J. Bacopulos Gives Prayer.

(Reprinted from the Congressional Record of Friday, March 24, 1961)

The Senate met at 12 o'clock meridian, and was called to order by the Vice President.

Rev. George J. Bacopulos, director of Interchurch relations, Greek Orthodox Archdiocese, New York City, offered the following prayer:

"In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Almighty God and Lord of the universe, who hast created all in wisdom, as this august body convenes, our thoughts first turn to Thee.

We thank Thee for the great natural wealth, for the rich cultural and religious heritage, and for the blessings of liberty, which Thou hast entrusted in the citizens of our great land. We thank Thee, at this 140th anniversary of the independence of our sister republic, Greece, for Thine example of brotherhood and for Thy inspiration to all peoples to labor diligently and faithfully for these inborn rights, granted to them of their creation. Keep us, O Lord, vigilantly and ever aware of the eager sacrifices of all those who have labored for the cause of true freedom. Illumine the minds of all who richly benefit by their sacrifice, that we may truly perceive the value of this priceless gift and heritage, and willingly give our lives for its protection and continuation, as our forefathers gave their lives for its establishment.

Heavenly Father, give us faith and courage as a nation to venture ever forward in brotherhood. We believe Thou hast a plan for a righteous community, for a righteous nation. Make fearless pioneers of men of our generation, that we may identify and take the untried step to its fulfillment.

Bless and guide Thy servants in the Senate, that they may never lose sight of the awesome mission which has been entrusted, by Thee, to their hands. Inspire them to labor with patience, wisdom and courage in the great task for which they are called; encompass them about by Thy holy angels, so that guided and guarded by them, they may lead and govern us according to Thy Commandments and along the pathway of Thy righteousness.

Grant to them and to all peoples profound insight, that we may reverently acknowledge that our help comes not simply from our intellectual might, nor from our material abundance, but from Thee, the Maker of heaven and earth.

For Thine is the kingdom and the power and the glory, forever. Amen."

Mr. KEATING. Mr. President, the Senate has been distinctly honored today with the presence of Rev. George J. Bacopulos, director of Inter-Church Relations, Greek Orthodox Archdiocese, of New York City.

It is particularly significant that Father Bacopulos appeared here today when we realize that March 25, 1961, marks the 140th anniversary of Greek Independence.

The impact of Greek philosophy, literature, art, and politics has contributed immeasurably to the American way of life to our patterns of government.

The contribution of modern-day Greece to the world community is substantial and widespread. Our two nations stand against the tyranny of communism.

Greece's efforts in working toward the goals of NATO and her stand against Communist aggression are known to all.

Millions of Americans have come to this nation from Greece. They have made good Americans. The ties of friendship and cooperation between our two nations are greatly strengthened and enhanced by these ancestral bonds. The future of American relations with Greece is bright indeed.

I think it is appropriate to call attention to the anniversary in connection with the inspirational prayer which Father Bacopulos gave us this morning.

Mr. KUCHEL. Mr. President, I share the sentiments and the feelings which were so well expressed by the distinguished Senator from New York with respect to our visitor this morning, the representative of the Greek Orthodox Church, in the expressions which he used in the prayer opening today's sesssion of the Senate.

BOOKS and YOU

PSYCHIATRY AND RELIGIOUS EXPERIENCE. By Louis Linn and Leo Schwarz. New York: Random House, 1958. Pp. 307.

The field of pastoral theology has been enriched with new fresh insights in recent years to a degree which greatly supplements the contributions of previous generations. The advances made by modern psychology in the understanding of human personality have made possible many new and effective approaches in dealing with people. The insights and techniques afforded by twentieth century psychology, for example, offer the religious leader indispensable tools in his role as pastor and counselor in our anxiety-stricken age. More and more, books are appearing in the field of pastoral psychology which illustrate how constructively psychology and religion can and are working together to meet human need, especially in the area of pastoral counseling.

The best way for present-day clergymen to avail themselves of the techniques taught by pastoral psychology is by taking some of the many courses in this field offered in clinics, hospitals, and seminaries today — courses which did not exist a few decades ago. Teaching-hospitals and clinics in all parts of the country have programs of pastoral counseling which range from one to twelve weeks in the summer. But for those who can find no time to exploit these opportunities under the guidance of professional counselors, a partial substitute can be found in the wealth of literature pastoral psychology offers today. A case in point is *Psychiatry and Religious Experience* by Louis Linn and Leo Schwarz.

Psychiatry and Religious Experience is one of those rare books which can be recommended to the beginner in the field of pastoral psychology, as well as to the more advanced. On the one hand, it treats a sufficient variety of problem areas to give the student a panoramic view of the needs pastoral psychology is trying to meet. Yet the authors speak so convincingly and substantiate their conclusions with such sound evidence and scholarly research, that the book has value for any reader. Some areas Linn and Schwarz (a medical doctor and a chaplain) deal with, for example, are "The Domains of Psychiatry and Religion," "Religious Development in Childhood," "Religi-

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΧΡΟΝΙΚΑ

ΟΙΚΟΥΜ. ΠΑΤΡΙΑΡΧΕΙΟΝ

Ὁ Ἑορτασμὸς τοῦ Πάσχα

Μὲ ἐπιβλητικότητα ἑωρτάσθη καὶ ἐφέτος τὸ Ἅγιον Πάσχα εἰς τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον. Ἡ Α.Θ. Παναγιότης ὁ Οἰκουμενικὸς Πατριάρχης κ. κ. Ἀθηναγόρας προέστη ἐν τῷ Πανσέπτῳ Πατριαρχικῷ Ναῷ πασῶν τῶν Ἱερῶν Ἀκολουθιῶν τῆς Μεγάλης Ἑβδομάδος καὶ τοῦ Ἁγίου Πάσχα. Κατὰ τὴν νύκτα τῆς Ἀναστάσεως καὶ τὸν Ἑσπερινὸν τῆς Ἀγάπης (Δευτέραν Ἀνάστασιν) πυκνότατα πλήθη εὐσεβῶν ὁμογενῶν κατέκλυσαν τὸν Πατριαρχικὸν Ναὸν καὶ τὸν περίβολον τοῦ Πατριαρχείου, ἀντλήσαντα γαλήνην καὶ ἐνίσχυσιν. Βαθυτάτην ἐντύπωσιν προυξένησεν ἡ Πατριαρχικὴ Ἀπόδειξις (Ἐγκύκλιος) ἐπὶ τῷ Πάσχᾳ, θίγουσα τὰς σχέσεις τῶν Ἐκκλησιῶν καὶ τὸ βάθος το κοινωνικοῦ προβλήματος.

ΠΑΤΡΙΑΡΧΕΙΟΝ ΑΛΕΞΑΝΔΡΕΙΑΣ

Ἱ. Μητρόπολις Εἰρηνουπόλεως

Ὁ Σεβ. Μητροπολίτης Εἰρηνουπόλεως κ. Νικόλαος ἐχειροτόνησεν ἐν Dar Es Salem, Tanganyika, τὸν πρῶτον μαῦρον αὐτόχθονα Ἀφρικανὸν Ἱερέα, δώσας εἰς αὐτὸν τὸ ὄνομα Εἰρηναῖος. Ὁ πρῶτος μαῦρος Ὀρθόδοξος Ἱερεὺς π. Εἰρηναῖος εἶναι Καθηγητὴς εἰς τὸ ἐν Kasubi Chwa Memorial College, θὰ συνεχίσῃ δὲ καὶ τὰ καθηγητικά του καθήκοντα ἐκ παραλλήλου πρὸς τὰ ἱερατικά.

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ΠΑΤΡΙΑΡΧΕΙΟΝ ΙΕΡΟΣΟΛΥΜΩΝ

Τὸ Ἅγιον Πάσχα

▸ Μὲ πυκνοτάτην κοσμοσυρροὴν ἐκ πλείστων χωρῶν τοῦ Χριστιανικοῦ κόσμου εἰς τὰ Ἱεροσόλυμα ἑωρτάσθη τὸ Πάσχα μὲ τὸ νέον καὶ μὲ τὸ παλαιὸν ἡμερολόγιον (2 καὶ 9 Ἀπριλίου).

▸ Ἡ Α.Μ. ὁ Βασιλεὺς τῆς Ἰορδανίας Χουσεΐν, διατάξας προηγουμένως τὴν παράδοσιν τῶν κτιρίων τοῦ Κοπτικοῦ Μοναστηρίου τοῦ Dayr-as-Sultan εἰς τοὺς ἀντιπροσώπους τῆς Αἰθιοπικῆς Ἐκκλησίας, λόγῳ γενομένων διαβημάτων, ἀπέδωσε καὶ πάλιν τοῦτο εἰς τὴν Αἰγυπτιακὴν Κοπτικὴν Ἐκκλησίαν.

▪

ΕΚΚΛΗΣΙΑ ΡΩΣΣΙΑΣ

Τὸ Πάσχα ἑωρτάσθη εἰς τὴν Ρωσσίαν μὲ πρωτοφανῆ κοσμοσυρροήν. Οἱ Ναοὶ ἦσαν κατάμεστοι. Μεταξὺ τῶν ἐκκλησιαζομένων ἦσαν καὶ πολλὰ μέλη τοῦ Κομμουνιστικοῦ Κόμματος καὶ ἡγετικὰ στελέχη. Ἐντύπωσιν προυξένησεν ὁ ἐκκλησιασμὸς τῆς νεολαίας. Διὰ πρώτην φορὰν ἀντηλλάσσετο ἐλευθέρως ὁ ἀναστάσιμος χαιρετισμὸς «Χριστὸς Ἀνέστη» — «Ἀληθῶς Ἀνέστη», προμήνυμα τῆς ἀναστάσεως καὶ ἀπολυτρώσεως τοῦ εὐσεβοῦς Ρωσσικοῦ λαοῦ.

Ἀπὸ τὸ 1ον τεῦχος τοῦ περιοδικοῦ Journal Moskovskii Patriarchii παραλαμβάνομεν τὰ ἀκόλουθα:

▸ Ἡ Ἱ. Ρωσσικὴ Σύνοδος συνελθοῦσα περὶ τὰ τέλη τοῦ παρελθόντος ἔτους, ἀπεφάσισεν:

1) Ἀπαλλάξαι τὸν Ἀρχιεπίσκοπον Τασκάνδης Ἑρμογένην τῶν ἀρχιερατικῶν αὐτοῦ καθηκόντων.

2) Διορίσαι εἰς τὴν θέσιν αὐτοῦ τὸν Ἐπίσκοπον Ἀστραχὰν Γαβριήλ.

3) Εἰς τὴν Ἐπισκοπὴν Ἀστραχὰν διώρισε τὸν Ἐπίσκοπον Πετροπαβλόσκι Ἰωσήφ.

4) Συμφώνως τῇ ὑπὸ ἡμερομηνίαν 15ης Σεπτεμβρίου αἰτήσει τοῦ πανισχύρου Μητροπολίτου Κρουτίτσκης καὶ Κολόμνης, ἔθεσεν αὐτὸν εἰς διαθεσιμότητα, ἀντικαταστήσασα αὐτὸν διὰ τοῦ Μητροπολίτου Λένινγραδ Πιτιρίμ.

5) Μητροπολίτην Λένινγραδ διώρισε τὸν Μητροπολίτην Μὶνσκ Γουρίαν, ἀναθέσασα τὴν διοίκησιν τῆς Μητροπόλεως Μὶνσκ εἰς τὸν Ἐπίσκοπον Λεόντιον.

▸ Εὐλογίᾳ τοῦ Μακαριωτάτου Πατριάρχου Ρωσσίας κ. κ. Ἀλεξίου, Διευθυντὴς τῆς ἐν Ἱεροσολύμοις Ρωσσικῆς Ἀποστολῆς διωρίσθη ὁ Ἡγούμενος Βαρθολομαῖος, Ἡγουμέ-

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ous Conflict and Values in Adolescence," "The Basic Principles of Religious Counseling," "Religions in Sex and Marriage," "Understanding Illness," "Facing Bereavement," "Religion and the Aging," and others.

A unique feature of this book is that it clearly shows the limitations of psychiatry and religion respectively, when either one ignores the other. The underlying theme of the book is that all knowledge comes from God, and is good, and should be used to meet human need. If man's happiness and salvation are the highest goals in life, why limit the approach to them by seeking them merely through "science" or through "religion"? This is what the authors imply by the spirit of their book. And their point is very well made as they show, by many clinical examples, the success made by the cooperative teamwork of psychiatry and religion in meeting and solving everyday problems.

Linn and Schwarz, themselves well-trained in the art of counseling, reveal deep insight into the cause and solution of many human problems. Whether they are speaking of problems in sex and marriage, or those in adolescence or those in bereavement, they display masterful and skillful interpretations and illustrate whatever they say with case histories.

One conceivable criticism of *Psychiatry and Religious Experience* is the fact that no discrimination is made in the type of religious experience or religious leader being referred to. Yet this makes a book of this nature pliable, where it might have been rigid; and useful to many, whereas it might have had very little appeal to as many groups as it does had it been more specific.

No book that deals with as many problems as does this work could be expected to treat each one thoroughly. Volumes have been devoted to any one of the topics included therein. Yet the concisely handled subjects are dealt with adequately enough to make this a good textbook in the field of pastoral psychology.

An excellent bibliography of both psychological and religious classics at the end of the book offers a satisfying supplement to each chapter. Surely *Psychiatry and Religious Experience* will serve as a fine guide in counseling in the library of every clergyman.

ALEXANDER VERONIS
School of Theology
Boston University

νη δὲ τῆς Ρωσσικῆς Μονῆς Ὀρεινῆς ἡ Μοναχὴ Ταβιθά.

▸ Τὸ 11ον τεῦχος (Νοέμβρ. 1960) τοῦ ὡς ἄνω περιοδικοῦ ἀσχολεῖται μὲ τὴν ἐπίσκεψιν τοῦ Μητροπολίτου Ὀδησσοῦ καὶ Ἐξάρχου Ἀμερικῆς κ. Βόριδος εἰς Ἡνωμένας Πολιτείας καὶ τὴν ἀπόφασιν τοῦ Ἀρείου Πάγου Νέας Ὑόρκης, ὅπως δοθῇ ὁ ὑπὸ τοῦ Μητροπολίτου Λεοντίου καταληφθεὶς Ρωσσικὸς Ναὸς τοῦ Ἁγίου Νικολάου εἰς τὸν ἀντιπρόσωπον τοῦ Πατριάρχου Ἀλεξίου.

▸ Ὁ Ἀρχιεπίσκοπος τοῦ Καζὰν κατεδικάσθη ὑπὸ τῶν Ἀρχῶν εἰς φυλάκισιν διότι, δῆθεν, ἀπέκρυψε μέρος τοῦ εἰσοδήματός του.

ΕΚΚΛΗΣΙΑ ΕΛΛΑΔΟΣ

▸ Εἰς Συνοδικὴν Ἐπιτροπὴν ἐκ τῶν Σεβ. Μητροπολιτῶν Χαλκίδος καὶ Κυθήρων ἀνετέθη ὑπὸ τῆς Ἱερᾶς Συνόδου ἡ μελέτη τοῦ ζητήματος τῆς «Εὐθανασίας».

▸ Διὰ Συνοδικῆς ἀποφάσεως ἀπηγορεύθη τὸ κήρυγμα τοῦ Θείου Λόγου ὑπὸ λαϊκῶν, ἄνευ ἀδείας τῆς Ἐκκλησίας. Ἐπίσης ἀπηγορεύθη ἡ χρῆσις ἠχογραφημένων κηρυγμάτων (tape recordings).

ΔΙΑΦ. ΕΚΚΛΗΣΙΑΣΤΙΚΑΙ ΕΙΔΗΣΕΙΣ

Ἀπὸ τὸν Καναδᾶν

Ἀξίζει νὰ τὰ ἀκούσωμε. Προέρχονται ἀπὸ τὴν ἀξιόλογον ἐκεῖ ζωὴν καὶ δρᾶσιν τῶν Ἑλλήνων νέων τῆς Ὀρθοδόξου Ἐκκλησίας μας. «Μὲ χαρὰν σᾶς ἀναγγέλλομεν», γράφουν, «ὅτι ἡ «Χριστιανικὴ Ἕνωσις Ἐργαζομένης Νεολαίας» καθιέρωσε καὶ ραδιοφωνικὴν ἐκπομπήν. Κάθε Σάββατον, ἐπὶ δέκα λεπτά, εἴκοσι περίπου χιλιάδες Ἕλληνες τοῦ Μοντρεὰλ ἀκούουν τὸν θεῖον λόγον ὅπως μᾶς τὸν ἐδίδαξαν οἱ μεγάλοι μας διδάσκαλοι». («ΖΩΗ»)

Ἀπὸ τὴν Σοβιετικὴν Ἕνωσιν

Τὰ Σοβιετικὰ συνδικᾶτα ἀπεφάσισαν ὅπως ἐκκαθαρίσουν τὰς τάξεις των ἀπὸ τοὺς κληρικούς. Ἐπίσημος συνδικαλιστικὴ ἐφημερὶς κατηγορεῖ τοὺς ἱερεῖς ὅτι εἰσῆλθον παρανόμως εἰς τὰ συνδικᾶτα διὰ νὰ ἐπωφεληθοῦν διαφόρων εὐεργετημάτων καὶ διευκολύνσεων. («ΑΝΑΠΛΑΣΙΣ»)

Ἡ Ἁγία Γραφὴ ἐν Αὐστραλίᾳ

Ἡ 350ετὴς ἐπέτειος τῆς εἰσόδου τοῦ Εὐαγγελίου εἰς τὴν Αὐστραλίαν θὰ ἑορτασθῇ μὲ τὴν ἐκτύπωσιν εἰδικῶν θρησκευτικῶν γραμματοσήμων τὰ Χριστούγεννα. Θὰ ἐμφανίζουν ταῦτα τὴν Βίβλον ὡς μοναδικὴν πηγὴν τοῦ πολιτισμοῦ.

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

Ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος

▸ Μεταβὰς εἰς Γενεύην συμπροήδρευσε τῆς Ἐκτελεστικῆς Ἐπιτροπῆς τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν (5—10 Φεβρουαρίου).

▸ Τῇ 11ῃ Φεβρουαρίου, μεταβὰς εἰς Κωνσταντινούπολιν, ὑπέβαλε τὰ σέβη ἑαυτοῦ καὶ τῆς Ὁμογενείας τῇ Α. Θ. Παναγιότητι καὶ ἔσχε μετὰ τοῦ Πατριάρχου ἐπανειλημμένας συσκέψεις ἐπὶ τῶν προβλημάτων τῆς ἐνταῦθα Ἐκκλησίας καὶ Ὁμογενείας.

▸ Τῇ 18ῃ ἰ. μ., διελθὼν ἐξ Ἀθηνῶν συνηντήθη μετὰ τοῦ Μακ. Ἀρχιεπισκόπου Ἀθηνῶν καὶ Πάσης Ἑλλάδος κ. κ. Θεοκλήτου.

▸ Συναντηθεὶς μετὰ τοῦ Σεβ. Ἀρχιεπισκόπου Θυατείρων κ. κ. Ἀθηναγόρου, μετέβη μετ' αὐτοῦ εἰς Κέρκυραν καὶ προσεκύνησε τὰ ἱερὰ λείψανα τοῦ Ἁγίου Σπυρίδωνος.

▸ Τῇ 26ῃ ἰδ. μ., ἐπανῆλθεν ἀεροπορικῶς εἰς Νέαν Ὑόρκην.

▸ Τῇ 5ῃ Μαρτίου, Β΄ Κυριακῇ τῶν Νηστειῶν προέστη τῆς Θείας Λειτουργίας ἐν τῷ Ἱ. Ναῷ τῆς Κοιμήσεως τῆς Θεοτόκου ἐν Sommerville, Mass.

▸ Τῇ 11ῃ Μαρτίου, μεταβὰς εἰς Manchester, N. H., ἐχοροστάτησεν ἐν τῷ Ἱερῷ Ναῷ τοῦ Ἁγίου Γεωργίου καὶ εἶτα ὡμίλησεν ἀπὸ τοῦ Σταθμοῦ Τηλεοράσεως περὶ τῆς Ἑνότητος τῶν Ἐκκλησιῶν.

▸ Τῇ 12ῃ ἰ. μ., Κυριακῇ τῆς Σταυροπροσκυνήσεως, προέστη τῆς Θείας Λειτουργίας ἐν τῷ αὐτῷ Ἱερῷ Ναῷ καὶ ἐχειροθέτησεν 23 ἀναγνώστας.

▸ Τὸ ἀπόγευμα τῆς αὐτῆς ἡμέρας, ὡμίλησε πρὸς τὴν Γενικὴν Συνέλευσιν τῶν Μελῶν τῆς Κοινότητος.

▸ Τῇ 13ῃ ἰ. μ., ἐπεσκέφθη τὴν Ἱερὰν Θεολογικὴν Σχολὴν Βοστώνης.

▸ Τῇ 16ῃ ἰ. μ., ἐπὶ τῇ συμπληρώσει ἐτῶν ἀπὸ τῆς ἐμφανίσεως τοῦ σημείου τῆς δακρυρροῆς τῆς ἱερᾶς εἰκόνος τῆς Παναγίας, ἐν Hempstead, L. I., μεταβὰς εἰς τὸν αὐτόθι Ἱερὸν Ναὸν τοῦ Ἁγίου Ἀποστόλου Παύλου, προέστη τῆς Θείας Λειτουργίας τῶν Προηγιασμένων καὶ τῆς Ἱερᾶς Παρακλήσεως ἐνώπιον τῆς ἱερᾶς εἰκόνος τῆς Δακρυρροούσης Παναγίας.

▸ Τῇ 18ῃ ἰ. μ., μεταβὰς εἰς York, Pa., προέστη τοῦ Ἑσπερινοῦ τῶν Ἐγκαινίων ἐν τῷ Ἱερῷ Ναῷ τοῦ Εὐαγγελισμοῦ, τῇ δὲ ἐπαύριον Κυριακῇ, προέστη τῆς Θείας Λειτουργίας καὶ τῆς τελετῆς τῶν Ἐγκαινίων.

▸ Τῇ 17ῃ ἰ. μ., προέστη τῆς Ἱερᾶς Ἀκολουθίας τῶν Χαιρετισμῶν ἐν τῷ Ἱερῷ Ναῷ τοῦ Ἁγίου Ἰωάννου, ἐν Νέᾳ Ὑόρκῃ (17th Street).

▸ Τῇ 24ῃ ἰ. μ., προέστη τῆς Ἱερᾶς Ἀκολουθίας τοῦ Ἀκαθίστου Ὕμνου ἐν τῷ Ἱερῷ Ναῷ τοῦ Εὐαγγελισμοῦ τῆς Κοινότητος Stamford, Conn.

▸ Τῇ 25ῃ ἰ. μ., μετὰ τὴν Θείαν Λειτουργίαν εἰς τὸν Καθεδρικὸν Ἱερὸν Ναὸν τῆς Ἁγίας Τριάδος, Νέας Ὑόρκης, προέστη τῆς Πανηγυρικῆς Δοξολογίας ἐπὶ τῇ Ἐθνικῇ Ἑορτῇ ἥτις περιγράφεται κατωτέρω.

▸ Τῇ 26ῃ ἰ. μ., προέστη τῆς Θείας Λειτουργίας ἐν τῷ Ἱερῷ Ναῷ τοῦ Εὐαγγελισμοῦ, Βοστώνης, χειροτονήσας εἰς Πρεσβύτερον τὸν ἐκ τῶν ἀποφοίτων τῆς Ἱ. Θεολ. Σχολῆς Βοστώνης διάκονον κ. Γεώργιον Καλαντζῆν, ὅστις καὶ θὰ παραμείνῃ ὡς βοηθὸς Ἱερεὺς ἐν Βοστώνῃ.

Ἀναγνώρισις

Ἡ Πολιτεία Wisconsin ἀνεγνώρισε τὴν Ὀρθόδοξον Ἐκκλησίαν ὡς μίαν τῶν μειζόνων θρησκειῶν ἐν Ἀμερικῇ.

ΕΠΙ ΤΩ ΕΟΡΤΑΣΜΩ ΤΗΣ 25ης ΜΑΡΤΙΟΥ

Ἡ ἐθνικὴ ἐπέτειος τῆς Ἑλληνικῆς Ἐπαναστάσεως, ἡ 25η Μαρτίου, ἑωρτάσθη κατὰ τρόπον ἐπιβλητικὸν ὑπὸ τῆς Ὁμογενείας, ἐτιμήθη δὲ ὑπὸ τῶν Ἀμερικανικῶν Ἀρχῶν κατὰ τρόπον πράγματι ἐξαιρετικόν.

Δήμαρχοι καὶ Κυβερνῆται Πολιτειῶν προέβησαν εἰς ἐνθουσιώδεις Προκηρύξεις (Proclamations) ὑπὲρ τῆς προσφιλοῦς Γενετείρας ἡμῶν Ἑλλάδος, ἐξάραντες τὴν ἀσύγκριτον προσφορὰν τῆς αἰωνίου Ἑλλάδος εἰς τὸν πολιτισμόν, τὴν πρόοδον τῆς συγχρόνου Ἑλλάδος καὶ τὴν συμβολὴν τῆς ἐν Ἀμερικῇ Ὁμογενείας εἰς τὴν πρόοδον τῆς Χώρας ταύτης.

Αἱ ἐφημερίδες ἐδημοσίευσαν ἐνθουσιώδη ἄρθρα, πλεῖστοι δὲ Ραδιοφωνικοὶ Σταθμοὶ προέβησαν εἰς ἐκπομπὰς ἐγκωμιαστικὰς διὰ τὴν Ἑλλάδα, τὴν αἰωνίαν καὶ τὴν σύγχρονον. Εἷς τινας πόλεις ἐγένετο καὶ ἀπὸ τῶν Σταθμῶν Τηλεοράσεως ἡ προβολὴ τῆς Ἐθνικῆς ἡμῶν ἑορτῆς, ὅπως ἐν Βοστώνῃ, Φιλαδελφείᾳ, Πιττσβούργῳ καὶ ἀλλαχοῦ.

Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰάκωβος, τῇ 25ῃ Μαρτίου, ἡμέρᾳ Σαββάτῳ, ἐν τῷ Καθεδρικῷ Ἱερῷ Ναῷ τῆς Ἁγίας Τριάδος, Νέας Ὑόρκης, προέστη τῆς Θείας Λειτουργίας καὶ τῆς ἐπακολουθησάσης Πανηγυρικῆς Δοξολογίας, εἰς τὴν ὁποίαν παρέστησαν μετὰ τῶν Ἐπισήμων

Ἐκπροσώπων τῆς Ἑλλάδος, καὶ Ἐπίσημοι Ἀντιπρόσωποι 25 περίπου Κρατῶν. Ἐκ μέρους τοῦ Ἑλληνικοῦ Προξενείου ὡμίλησεν ὁ Διευθύνων αὐτὸ κ. Κωνσταντῖνος Μηλιαρέσης.

Ἡ Θεολογικὴ ἡμῶν Σχολὴ ἑώρτασε τὸ ἀπόγευμα τοῦ Σαββάτου τὴν ἐπέτειον τῆς Ἐθνικῆς ἡμῶν Παλιγγενεσίας, ὡς καὶ ἡ Ἀκαδημία τοῦ Ἁγίου Βασιλείου καὶ τὰ Ἑλληνικὰ ἡμῶν Σχολεῖα.

Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος προέστη τοῦ πανηγυρισμοῦ τῆς Ἐθνικῆς ἐπετείου, ἐν μὲν τῷ Καθεδρικῷ Ἱερῷ Ναῷ τοῦ Εὐαγγελισμοῦ Βοστώνης τὴν πρωΐαν τῆς Κυριακῆς, 26ης Μαρτίου, ὁμιλήσας καταλλήλως, ἐν δὲ τῇ Ἱερᾷ Θεολογικῇ Σχολῇ Μπρουκλάϊν κατὰ τὸ ἀπόγευμα τῆς αὐτῆς Κυριακῆς, ἐνώπιον πλήθους Ὁμογενῶν καὶ ἄλλων Ἀμερικανῶν, ὑπερβαίνοντος τὰς 3000, πρὸς τοὺς ὁποίους ὡμίλησε περὶ τῆς ἐθνικῆς καὶ παγκοσμίου σημασίας τῆς Ἑλληνικῆς Ἐθνεγερσίας, καὶ τῆς ἐπιδράσεως αὐτῆς εἰς ὅλον τὸν κόσμον.

Ὁ ἐν τῇ Βοστώνῃ καὶ τῇ Θεολογικῇ Σχολῇ ἑορτασμὸς μετεδόθη καὶ διὰ τῆς τηλεοράσεως.

Προσκλήσει τοῦ Προέδρου τῆς Ἀμερικανικῆς Γερουσίας, Ἀντιπροέδρου κ. Johnson, ὁ Σεβ. Ἀρχιεπίσκοπος ἀντεπροσωπεύθη εἰς τὴν εἰδικὴν ἐπὶ τῷ ἑορτασμῷ τῆς Ἐθνικῆς ἡμῶν Ἑορτῆς συνεδρίασιν τῆς Γερουσίας ὑπὸ τοῦ Αἰδ. κ. Γεωργίου Μπακοπούλου, ὅστις παρουσιάσθη εἰς τὴν Γερουσίαν παρὰ τοῦ Ἀντιπροέδρου κ. Johnson καὶ ἀπήγγειλεν εἰδικὴν προσευχήν, τῆς ὁποίας τὸ κείμενον δημοσιεύεται εἰς ἄλλην σελίδα μετὰ τῶν σχολίων τῶν Γερουσιαστῶν ἐντ. κ.κ. Keating καὶ Kuchel.

Εἰς τὰς ἕδρας τῶν Θεοφιλ. Βοηθῶν Ἐπισκόπων ἔλαβον χώραν ἐπίσης ἐπιβλητικαὶ τελεταὶ καὶ ἐδόθη ἡ δέουσα δημοσιότης εἰς τὰς Προκηρύξεις τῶν Κυβερνητῶν καὶ Δημάρχων, πλεῖστοι τῶν ὁποίων ὠνόμασαν τὴν 25ην Μαρτίου «Ἑλληνικὴν Ἡμέραν».

Ἐν Φιλαδελφείᾳ, τὸν Σεβ. Ἀρχιεπίσκοπον ἀντεπροσώπευσεν ὁ Πανοσιολ. Πρωτοσύγκελλος κ. Τιμόθεος Χαλόφτης, ὅστις μετὰ τὴν Θείαν Λειτουργίαν καὶ Δοξολογίαν παρέστη εἰς τὴν τελετήν, διοργανωθεῖσαν εἰς τὸ Independence Hall, ἐνώπιον τοῦ ἱστορικοῦ κώδωνος τῆς Ἀνεξαρτησίας, καὶ ἀνέπεμψεν εἰδικὴν προσευχὴν ἐπὶ τῇ ἐπετείῳ τῆς Ἑλληνικῆς Παλιγγενεσίας.

Ὁ ἐφετεινὸς ἑορτασμὸς τῆς Ἑλληνικῆς Παλιγγενεσίας ἔδωκε μίαν ἀκόμη φορὰν εὐκαιρίαν εἰς τὸν εὐγενῆ καὶ φιλέλληνα Ἀμερικανικὸν Λαὸν νὰ ἐκφράσῃ τὸν θαυμασμόν του πρὸς τὴν Ἑλλάδα καὶ τὴν ἀγάπην του πρὸς πᾶν ὅ,τι Ἑλληνικόν. Ἡ Ἑλληνορθόδοξος Ὁμογένεια ἀντλεῖ ἀπὸ τὰς αὐθορμήτους ταύτας ἐκδηλώσεις τοῦ Ἀμερικανικοῦ Λαοῦ νέαν δύναμιν, ἵνα συνεχίσῃ τὴν ἱστορικὴν πορείαν της, τοὺς δεσμούς της τοὺς ἱεροὺς μετὰ τῆς Μητρὸς Ἑλλάδος, τὴν εὐγνωμοσύνην της πρὸς τὴν δευτέραν Πατρίδα της Ἀμερικὴν καὶ τὴν ἀφοσίωσίν της πρὸς τὸν Ἑλληνικὸν πολιτισμόν, ἀπὸ τὸν ὁποῖον Ἑλλὰς καὶ Ἀμερικὴ ἀντλοῦν τὴν ἀνεξάντλητον πνευματικὴν καὶ ἠθικὴν ἰσχύν των.

Διὰ νὰ ἀξιοποιηθῶσιν ὅλα, ὅσα ὡραῖα καὶ θαυμαστὰ καὶ ἐγκωμιαστικὰ διὰ τὴν προσφιλῆ γενέτειραν Ἑλλάδα εἶδον τὸ φῶς τῆς δημοσιότητος ἐπὶ τῇ Ἐθνικῇ Ἑορτῇ τῆς 25ης Μαρτίου, παρακαλοῦνται ἅπαντες οἱ εὐλαβέστατοι Ἱερεῖς ὅπως ἀποστείλωσι τὸ ταχύτερον εἰς τὴν Ἱερὰν ἡμῶν Ἀρχιεπισκοπήν:

α) Τὰ κείμενα τῶν Προκηρύξεων τῶν Κυβερνητῶν καὶ Δημάρχων ἐπὶ τῇ ἐθνικῇ ἐπετείῳ τῆς Ἑλληνικῆς Παλιγγενεσίας.

β) Τὰ σπουδαιότερα ἄρθρα περὶ Ἑλλάδος, ἅτινα ἐδημοσιεύθησαν ἐπ' εὐκαιρίᾳ τοῦ ἐφετεινοῦ ἑορτασμοῦ τῆς 25ης Μαρτίου.

γ) Περιγραφήν, ἔστω καὶ συντομωτάτην τοῦ ἑορτασμοῦ τῆς 25ης Μαρτίου ἐν τῇ Κοινότητί των.

▪

Ὁ Σεβ. Ἀρχιεπίσκοπος εἰς Σταθμοὺς Τηλεοράσεως

Ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος ἐμφανισθεὶς ἀπὸ τοῦ Σταθμοῦ Τηλεοράσεως WNBC, Channel 4, τῆς Νέας Ὑόρκης, τὴν Κυριακὴν τῶν Βαΐων, ὥραν 9:15—9:30 πρωϊνήν, ὡμίλησε μὲ θέμα τὸν στίχον «Θανάτου ἑορτάζομεν νέκρωσιν».

Τῇ 11ῃ Μαρτίου ἐ. ἔ., ἡμέρᾳ Σαββάτῳ καὶ ὥρᾳ 6:30—7:00 μ. μ. ὁ Σεβ. Ἀρχιεπίσκοπος κ. κ. Ἰάκωβος ὡμίλησεν ἀπὸ τοῦ Σταθμοῦ Τηλεοράσεως TV Channel 9 τῆς πόλεως Manchester, N. H., περὶ τῆς ἐννοίας τῆς Ἑνότητος τῶν Ἐκκλησιῶν. Τὸ πλῆρες κείμενον τῆς ὁμιλίας ταύτης, Ἀγγλιστὶ καὶ εἰς Ἑλληνικὴν μετάφρασιν δημοσιεύεται ἀλλαχοῦ τοῦ παρόντος τεύχους.

Η ΕΛΛΑΣ ΕΙΣ ΤΗΝ ΔΙΕΘΝΗ ΕΚΘΕΣΙΝ ΝΕΑΣ ΥΟΡΚΗΣ

3 ΕΩΣ 13 ΜΑΙΟΥ, 1961

(Ἀπὸ Ἐγκύκλιον τοῦ Σεβασμ. Ἀρχιεπισκόπου)

Ἡ Πέμπτη Διεθνὴς Ἐμπορικὴ Ἔκθεσις θὰ λάβῃ χώραν εἰς τὴν Νέαν Ὑόρκην, ἐν τῷ κτιρίῳ Coliseum (Columbus Circle, West 59th Street), ἀπὸ τῆς 3ης μέχρι τῆς 13ης τοῦ προσεχοῦς Μαΐου.

Εἰς τὴν μεγάλην ταύτην Ἔκθεσιν θὰ λάβῃ μέρος καὶ ἡ προσφιλὴς Γενέτειρα Ἑλλάς, μὲ πλοῦτον ἐξαιρέτων ἐκθεμάτων καὶ προϊόντων τῆς γῆς καὶ τῆς βιομηχανίας της, ἀντιπροσωπευομένης ὑπὸ 127 ἐκθετῶν, μεταξὺ τῶν ὁποίων καὶ 4 οἶκοι ἑκκλησιαστικῶν εἰδῶν.

Προτρεπόμεθα πάντας ὑμᾶς πατρικῶς, ὅπως, μετὰ τῶν τέκνων ὑμῶν, ἐπισκεφθῆτε τὴν Ἔκθεσιν ταύτην καὶ ὅλως ἰδιαιτέρως τὸ Ἑλληνικὸν Περίπτερον.

Θὰ θαυμάσητε τὸν πλοῦτον τῶν θαυμασίων Ἑλληνικῶν ἐκθεμάτων καὶ προϊόντων καὶ θὰ αἰσθανθῆτε ἱκανοποίησιν καὶ χαρὰν διὰ τὴν πρόοδον τοῦ εὐλαβοῦς καὶ φιλέργου καὶ προοδευτικοῦ Ἑλληνικοῦ Λαοῦ.

Θὰ αἰσθανθῆτε ἐπὶ πᾶσι βαθεῖαν ὑπερηφάνειαν, διότι κατάγεσθε ἀπὸ τὴν χώραν τοῦ φωτὸς καὶ τοῦ πολιτισμοῦ, τῆς φιλοσοφίας καὶ τῆς τέχνης, τὴν κατ' ἐξοχὴν Χριστιανικὴν Ὀρθόδοξον Χώραν τὴν αἰωνίαν ἡμῶν Ἑλλάδα.

Ἐπισκεπτόμενοι τὴν Ἔκθεσιν μετὰ τῶν τέκνων σας θὰ μεταδώσητε τὰ αἰσθήματα ταῦτα καὶ πρὸς αὐτὰ τὰ τέκνα σας καὶ θὰ ἀνασυνδέσητε τοὺς ἱεροὺς δεσμοὺς τοῦ θαυμασμοῦ καὶ τῆς ἀγάπης σας πρὸς τὴν Χώραν τῶν Πατέρων μας.

ΝΕΑΙ ΕΚΔΟΣΕΙΣ

«ΒΑΛΚΑΝΙΚΑΙ ΜΕΛΕΤΑΙ» Μία λαμπρὰ ἔκδοσις.

Ἐλάβομεν τὸν Α'. Τόμον τῶν «Βαλκανικῶν Μελετῶν» (Balkan Studies: A Biannual Publication of the Institute for Balkan Studies, Thessaloniki, 1960), τὰς ὁποίας ἐκδίδει τὸ ὑπὸ τὴν προεδρίαν τοῦ κ. Στίλπωνος Π. Κυριακίδου τελοῦν Ἵδρυμα Μελετῶν τῆς Χερσονήσου τοῦ Αἵμου τῆς Θεσσαλονίκης. Εἰς τὸν πρῶτον αὐτὸν τόμον δημοσιεύονται δέκα ἐξαιρετικοῦ ἐνδιαφέροντος μελέται οἰκονομικοῦ, ἱστορικοῦ, τοπογραφικοῦ, ἐθνολογικοῦ καὶ ἀρχαιολογικοῦ περιεχομένου ἀναφερόμεναι κατὰ κύριον λόγον εἰς τὴν Μακεδονίαν καὶ τὰ προ-

βλήματα τοῦ Βαλκανικοῦ γεωγραφικοῦ χώρου. Ἐκτὸς τῆς μελέτης τοῦ κ. Γ. Θεοχαρίδου, ἡ ὁποία εἶναι γραμμένη εἰς τὴν Γερμανικὴν γλῶσσαν, ὅλα τὰ ἄλλα δοκίμια δημοσιεύονται ἀγγλιστί. Τοῦτο εἶναι ἄξιον ἰδιαιτέρας μνείας, διότι ἐπιτρέπει καὶ εἰς τοὺς ξένους μελετητὰς νὰ λάβουν γνῶσιν τοῦ ἐξαιρετικοῦ ἔργου, τὸ ὁποῖον ἐπιτελεῖται ὑπὸ τὴν αἰγίδα τοῦ λαμπροῦ πράγματι Ἱδρύματος Μελετῶν τῆς Χερσονήσου τοῦ Αἵμου.

Ἀρκεῖ ν' ἀναφερθοῦν ἐνταῦθα τὰ ὀνόματα τῶν συγγραφέων καὶ οἱ τίτλοι τῶν δημοσιευμάτων διὰ νὰ σχηματίσῃ κανεὶς πλήρη εἰκόνα τῆς σοβαρωτάτης αὐτῆς περιοδικῆς ἐκδόσεως, ἡ ὁποία εἶναι ἰσαξία τῶν ἐκδόσεων τοῦ εἴδους αὐτοῦ ἀναλόγων Εὐρωπαϊκῶν καὶ Ἀμερικανικῶν ἱδρυμάτων.

Ἀναγράφομεν ἐνταῦθα κατὰ σειρὰν τὰ περιεχόμενα τοῦ πρώτου τόμου διὰ νὰ ἀντιληφθῇ ὁ ἀναγνώστης τὴν σοβαρότητα τοῦ ἐγχειρήματος. Ὁ κ. Δ. Δεληβάνης ἀσχολεῖται μὲ τὰς «Βαλκανικὰς οἰκονομικὰς ἐξελίξεις», ὁ Καθηγητὴς κ. Γ. Ἀρνάκης δημοσιεύει δοκίμιον περὶ «Τουρανισμοῦ» καὶ τοῦ Τουρκικοῦ ἐθνικιστικοῦ κινήματος, ὁ κ. Στίλπων Π. Κυριακίδης ἀσχολεῖται μὲ τὸ θέμα τῶν «Βορείων συνόρων τοῦ Ἑλληνισμοῦ κατὰ τὸν 7ον καὶ 8ον αἰῶνα». Ἄλλαι μελέται εἶναι: Στεφάνου Ξύδη «Ἡ κρίσις τοῦ 1945 διὰ τὰ Τουρκικὰ Στενά», Γ. Θεοχαρίδη «Σύντομος ἱστορικὴ ἀνασκόπησις περὶ Ἁγίου Ὄρους», Φωτίου Πετσᾶ «Πέλλα—Φιλολογικὴ παράδοσις καὶ ἀρχαιολογικὴ ἔρευνα», Μιχαὴλ Παπακωνσταντίνου «Ὁ ἀγὼν τοῦ Ἑλληνισμοῦ διὰ τὴν Μακεδονίαν — Ἀνασκόπησις νεωτέρας βιβλιογραφίας», Ν. Ἀνδριώτου «Ἱστορία τοῦ ὀνόματος Μακεδονία», Παύλου Μανώλη «Ἡ Μεταβολὴ τῶν Βαλκανίων ἀπὸ τῆς Ὀθωμανικῆς ἐποχῆς», Παύλου Βούρα «Ἡ Βόρειος Ἑλλὰς εἰς τὴν ἐποχήν μας — Προβλήματα καὶ ἐπιτεύξεις», Δημ. Hemmerdinger—Ἡλιάδου «Τὸ ἐγκώμιον τοῦ Ἁγίου Δημητρίου ὑπὸ τοῦ Ἀρχιεπισκόπου Θεσσαλονίκης Ἰωάννου».

Ὁ κ. Στίλπων Κυριακίδης καὶ οἱ συνεργάται του εἶναι ἄξιοι θερμοτάτων συγχαρητηρίων διὰ τὴν λαμπρὰν αὐτὴν ἐργασίαν, ἡ ὁποία ἀναμφισβητήτως εἶναι ἐπιστημονικῶς καὶ ἐθνικῶς πολὺ ὠφέλιμος καὶ διαφωτιστικὴ διὰ τὸ ξένον ἰδίως ἐπιστημονικὸν κοινόν, πρὸς τὸ ὁποῖον ἀπευθύνεται. Συνιστῶμεν δὲ εἰς τὰς Μακεδονικὰς ὀργανώσεις μας ὅπως προμηθευθοῦν ἀντίτυπα τοῦ Α΄. τούτου Τόμου τῶν «Βαλκανικῶν Μελετῶν» καὶ ἐγγραφοῦν συνδρομηταὶ ἵνα λάβουν καὶ τὰς προσεχεῖς ἐκδόσεις τοῦ ἔργου. Διότι τὸ περιεχόμενον τῆς ἐκδόσεως εἶναι ἐνδιαφέρον καὶ ἀξιοπρόσεκτον ἀπὸ πάσης πλευρᾶς καὶ ἀποτελεῖ πολύτιμον βοήθημα διὰ πάντα σοβαρὸν μελετητὴν τῆς ἱστορίας τῆς Μακεδονίας καὶ γενικῶς τῶν ἐξελίξεων εἰς τὴν Βαλκανικήν. Π.

(†) Ἀρχιμανδρίτης Νεόφυτος Βουτσινᾶς

Τῇ 17ῃ Μαρτίου ἐ. ἔ., ἐξεδήμησε πρὸς Κύριον ὁ Ἀρχιμανδρίτης Νεόφυτος Βουτσινᾶς, ἐν Νέᾳ Ὑόρκῃ, ὅπου διῆλθε τὰ τελευταῖα ἔτη τῆς ζωῆς αὐτοῦ.

Ὁ ἀείμνηστος ἐγεννήθη τῷ 1892 εἰς Σαρλάτα ἧς Κεφαλληνίας. Εἶχε χειροτονηθῆ ὑπὸ τοῦ Κοντογιώργου, τῷ δὲ 1954, ἐπανελθὼν εἰς τοὺς κόλπους τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ἀνεγνωρίσθη ὑπὸ τοῦ ἀειμνήστου Ἀρχιεπισκόπου Μιχαήλ.

Ὡς κανονικὸς ἐφημέριος ὑπηρέτησεν εἰς τὴν Κοινότητα Gloversville, Νέας Ὑόρκης.

Ἡ κηδεία αὐτοῦ ἐτελέσθη ἐκ τοῦ Ἱεροῦ Ναοῦ τοῦ Ἁγίου Γερασίμου, Νέας Ὑόρκης. Τὸν Σεβ. Ἀρχιεπίσκοπον κ. κ. Ἰάκωβον ἀντεπροσώπευσεν ὁ Πανοσ. Πρωτοσύγκελλος κ. Τιμόθεος Χαλόφτης, ὁμιλήσας καταλλήλως καὶ συλλυπηθεὶς τὸν ἀδελφὸν τοῦ ἀειμνήστου Ἀρχιμανδρίτου Νεοφύτου Βουτσινᾶ, οὗ ἡ μνήμη εἴη αἰωνία!

ΧΑΡΙΛΑΟΣ ΜΠΟΥΡΑΣ

(Ἄρχων Ἔκδικος τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας)

Ἐν ἡλικίᾳ 56 ἐτῶν καὶ ἐν τῇ ἀκμῇ τῆς δράσεως αὐτοῦ, ἐξεδήμησε πρὸς Κύριον τῇ 20ῇ Μαρτίου ἐ. ἔ., ὁ Χαρίλαος Μπούρας, Ἄρχων Ἔκδικος τῆς Ἁγίας τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας, πρώην Ὕπατος Πρόεδρος τῆς ΑΧΕΠΑ καὶ ἐκ τῶν πλέον δυναμικῶν καὶ ἐκλεκτῶν στελεχῶν τῆς Ὁμογενείας.

Τῆς κηδείας αὐτοῦ τελεσθείσης ἐν τῷ Ἱερῷ Ναῷ τοῦ Εὐαγγελισμοῦ, Βοστώνης, προέστη ὁ Σεβ. Ἀρχιεπίσκοπος κ. κ. Ἰάκωβος, ὅστις καὶ ἐξεφώνησε τὸν κάτωθι ἐπικήδειον τοῦ ἐκλεκτοῦ τούτου τέκνου τῆς Πατρίδος καὶ τῆς Ἐκκλησίας, οὗ ἡ μνήμη εἴη αἰωνία!

«Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει».
(Ρωμ. 14, 7)

Κανεὶς ἀπὸ ἡμᾶς δὲν ζῇ μόνον διὰ τὸν ἑαυτόν του καὶ κανεὶς ἀπὸ ἡμᾶς δὲν πεθαίνει διὰ τὸν ἑαυτόν του. Ὁ ἄνθρωπος καὶ μάλιστα ὁ Χριστιανὸς ὁμοιάζει, ὅπως ὁ Ἅγιος Παῦλος λέγει, μὲ ἕνα ἀστέρι. Ἠμπορεῖ ὁ ἕνας νὰ ἔχῃ περισσότερη ἀκτινοβολία καὶ ὁ ἄλλος ὀλιγώτερη. Ὅμως καὶ ὁ ἕνας καὶ ὁ ἄλλος ἔχουν κάποια ἀκτινοβολία, ποὺ φθάνει ἕως τοὺς ἄλλους εἰς σημεῖον, ποὺ νὰ τὸν προσέχουν· καὶ ὄχι μόνον αὐτό, ἀλλὰ καὶ νὰ καθοδηγοῦνται ἀπὸ τὴν προσωπικήν του ἀκτινοβολίαν.

Πρόσωπον μὲ ἰσχυρὰν ἀκτινοβολίαν, ἀπὸ τὸ ὁποῖον πολλοὶ ἐνεπνεύσθησαν καὶ πολλοὶ ἠλεκτρίσθησαν καὶ τὸ ὁποῖον πολλοὶ ἠκολούθησαν ὑπῆρξεν ὁ πολύκλαυστος νεκρὸς Χαρίλαος Μπούρας. Προικισμένος ἀπὸ τὸν Θεὸν μὲ σπάνια χαρίσματα ἐδημιούργησε μίαν ὁλόκληρον ἐποχὴν διὰ τὴν Ὁμογένειαν καὶ τὴν ΑΗΕΡΑ. Ἦτο ἡ ἐποχή, ποὺ ὁ Μπούρας ἦτο εἰς τὸ μεσουράνημά του: τὰ ἔτη 1935—1945. Τὸ παράστημά του, ὁ ἀνδρισμός του, ἡ τρομερὰ μαγνητικὴ προσωπικότης του, ὁ συναρπαστικὸς λόγος του, οἱ ὁραματισμοί του, τὸ εὐγενὲς πάθος του διὰ τὴν Ἑλλάδα, ὁ ἐνθουσιασμός του, ἡ δραστηριότης του, τὸ ἀεικίνητόν του, εἶχαν κάμει τὸν Χαρίλαον Μπούραν παναμερικανικὴν φυσιογνωμίαν. Ἴσως κανέναν ἄλλον δὲν ἐγνώρισε καὶ δὲν ἤκουσε μὲ τόσην προσοχὴν ἡ Ὁμογένεια, ὅσον τὸν Μπούραν. Ἀληθινὸς ρήτωρ, μὲ ἀρίστην γνῶσιν καὶ τῶν δύο γλωσσῶν, μὲ ἀποκρυσταλλωμένες καὶ κρυστάλλινες Ἑλληνοχριστιανικὲς πεποιθήσεις, μὲ ἀδάμαστον ἐνεργητικότητα, ἐπεβλήθη τόσον πολὺ εἰς μίαν ἐποχήν, ὥστε νὰ θεωρῆται πράγματι ὁ ἀρχηγὸς τῆς ὠργανωμένης Ὁμογενείας καὶ ὁ κατ' ἐξοχὴν ἑρμηνευτὴς τῶν αἰσθημάτων της καὶ πρὸς τὴν Ἀμερικὴν καὶ τὴν Ἑλλάδα. Δι' αὐτὸ τὸν ἐπρόσεξε καὶ ἡ Ἀμερικὴ καὶ ἡ Ἑλλὰς ὅσον κανένα ἄλλον Ahepan. Ἐκεῖνος ποὺ θὰ ἤξιζε τὸν τίτλον "Mr. Ahepan" δὲν ἠμποροῦσε νὰ εἶναι ἄλλος ἀπὸ τὸν Μπούραν. Τὴν ὑπηρέτησε τὴν ὀργάνωσιν ταύτην πέντε φορὰς ὡς Ὕπατος Πρόεδρος, καὶ τῆς παρέμεινε πιστὸς ὅσον κανεὶς ἄλλος.

Ἀνθρωπιστὴς καὶ φιλάνθρωπος κατὰ βάθος δὲν ἐπεδίωξε νὰ δημιουργήσῃ προσωπικήν του σταδιοδρόμησιν. Ἐδόθηκε ὅλος, ψυχῇ καὶ σώματι, στὴν μεγάλη του ἀγάπην: τὴν Ἑλλάδα. Τῆς ἔγραψε βιβλία, ἱστο-

ρίαν, ἄρθρα γιὰ νὰ τὴν κάμῃ πειὸ γνωστὴ στὴν Ἀμερικὴ καὶ γενικὰ στὸ Ἀμερικανικὸ κοινό. Ὡμίλησε ἀπὸ ραδίου, ἀπὸ τοῦ βήματος πολλῶν ὀργανώσεων καὶ πάντοτε ἀπὸ τὸ περίσσευμα καὶ ἀπὸ τὸ ὑστέρημα τῆς καρδιᾶς του, καὶ δι' αὐτὸ εἶχε τὴν δύναμιν νὰ κάμῃ χιλιάδες ἀνθρώπων νὰ κρέμωνται ἀπὸ τὰ χείλη του. Δημιούργημά του ὑπῆρξεν ἡ "Hospitals for Greece Committee", ἡ "Justice for Greece Committee", ἡ ὀργάνωσις "Knights of Thermopylae", τὸ "American Foundation for Greece", τὸ "Ahepa Agricultural School at Corinth".

Ἡ Ἀμερικανική μας πατρὶς δὶς τὸν ἐτίμησε μὲ τὸ ἀξίωμα τοῦ Ὁμοσπονδιακοῦ Εἰσαγγελέως. Καὶ ἡ Ἑλληνική μας πατρὶς τὸν ἐπαρασημοφόρησε δὶς ἐπίσης διὰ τῶν βασιλέων Γεωργίου τοῦ Β΄ καὶ Παύλου τοῦ Α΄. Ἡ Ἐκκλησία, διότι ἦτο ἐκ τῶν πιστοτέρων καὶ πειὸ ἀφωσιωμένων τέκνων της, τοῦ ἀπένειμε διὰ τὰς ὑπηρεσίας του καὶ τὴν πιστότητα καὶ ἀφοσίωσίν του τὸν Μεγαλόσταυρον τοῦ Παναγίου Τάφου καὶ τὸ ὀφφίκιον τοῦ Ἄρχοντος Ἐκδίκου τοῦ Οἰκουμενικοῦ Θρόνου.

Ἡ παιδεία, διότι καὶ πεπαιδευμένος ἦτο μὲ δίπλωμα Νομικῆς παρὰ τοῦ Πανεπιστημίου Βοστώνης καὶ συγγραφεὺς καὶ ἀρθρογράφος δόκιμος, τὸν ἐτίμησε καὶ αὐτὴ καὶ τὸ μὲν Πανεπιστήμιον Θεσσαλονίκης τὸν ὠνόμασε διδάκτορα Φιλοσοφίας, τὸ δὲ Πανεπιστήμιον Ἀθηνῶν διδάκτορα τῶν Νομικῶν Ἐπιστημῶν.

Ἡ Ἀρχιεπισκοπή μας τὸν εἶχε περὶ πολλοῦ τὸν Χαρίλαον Μπούραν: τὸν εἶχεν ὠνομάσει μέλος τῆς Ἐφορείας τῆς Θεολογικῆς Σχολῆς καὶ σύμβουλόν της ἀριστίνδην, διότι καὶ βαθεῖαν γνῶσιν τῶν προβλημάτων μας εἶχε καὶ σοφὴν καὶ μελετημένην γνώμην πάντοτε.

Ἡ Παναρκαδικὴ Ὁμοσπονδία ἐκαυχᾶτο νὰ ἔχῃ μέλος της καὶ σύμβουλον καὶ ἀγορητήν, καὶ ὑπερηφανεύετο, διότι προήρχετο ἀπὸ Ἀρκαδικήν, ἀρχοντικὴν εἰς ἤθη, πολιτισμὸν καὶ ἀξιοπρέπειαν οἰκογένειαν.

Καὶ τώρα; Ἡ ζωὴ ἔχει τὸ τέρμα της. Ἀπέθανεν ὁ Χαρίλαος, εἰς ἡλικίαν 56 ἐτῶν, ἀλλ' ἦτο ὡς νὰ ἔζησε 112. Κάθε ἔτος τῆς δημοσίας ζωῆς τοῦ Χαριλάου ἰσοδυναμεῖ μὲ 2 ἢ 3 ἔτη. Ἐντὸς ἑνὸς ἔτους ἐκεῖνος ἔκαμε, ὅσα θὰ ἔκαμεν ἕνας ἄλλος εἰς 2, 3 ἢ 5 ἔτη. Ἑπομένως ὁ Χαρίλαος ἔζησε τὴν ζωήν του εἰς ὅλην της τὴν πληρότητα. Αὐτὸ τοὐλάχιστον εἶπεν ὁ Θεὸς καὶ δι' αὐτὸ τὸν ἐπῆρε ἀπὸ ἡμᾶς.

Ποῖος θὰ τὸν ἀντικαταστήσῃ διὰ τὴν οἰκογένειάν του, ποὺ τὴν ἐλάτρευε; Ποῖος θὰ πάρῃ τὴν θέσιν του εἰς τὴν Ahepa, ποὺ ἦτο τὸ μεγάλο του πάθος; Ποῖος θὰ ἀναλάβῃ νὰ συνεχίσῃ ἢ νὰ προαγάγῃ τὸ ἔργον του διὰ τὴν Ἑλλάδα; Ὡραματίζετο νὰ ἐξωραΐσῃ τὸν Μαραθῶνα, τὸν μεγάλον σταθμὸν τῆς ἱστορίας, ποὺ ἐσταμάτησε συντρίβοντάς τον τὸν Ἀσιατικὸν βαρβαρισμόν. Ὡραματίζετο νὰ δημιουργήσῃ πανορθόδοξον καὶ παναμερικανικὸν ἐνθουσιασμὸν διὰ τὸ Ἅγιον Ὄρος, ποὺ κατὰ τὸ 1963 ἑορτάζει τὴν πρώτην χιλιετηρίδα του. Ποῖος Ὁμογενὴς ἢ Ahepan θὰ εὑρεθῇ μὲ τόσον ἀλτρουϊσμόν, μὲ τόσον πατριωτισμόν, μὲ τόσον ἔρωτα διὰ τὴν Ἑλλάδα καὶ τὴν Ὀρθοδοξίαν, ὥστε νὰ ἐγκαταλείψῃ ὅλας του τὰς ἀπασχολήσεις καὶ νὰ δοθῇ ὁλόψυχα εἰς παρομοίους ὁραματισμούς;

Ὁ Χαρίλαος Μπούρας δὲν ἐχάθη μόνον διὰ τὴν οἰκογένειαν καὶ τοὺς συγγενεῖς του ἢ μόνον διὰ τὴν Ahepa. Ἐχάθη δι' ὅλην τὴν Ὁμογένειαν, διὰ τὴν Ἐκκλησίαν, καὶ διὰ τὴν πατρίδα καὶ τὴν ἐδῶ καὶ τὴν κάτω: ἦτο παναμερικανικὴ καὶ πανελλήνιος μορφὴ ὁ Μπούρας.

Βαθύτατον τὸ κενόν, ποὺ ἀφίνει ὁ Μπούρας. Βαρυτάτη ἡ ἀνθρωπιστικὴ καὶ ἐθνικὴ κληρονομία του διὰ νὰ τὴν βαστάσῃ ὁ οἱοσδήποτε. Μόνον ὁ Θεὸς ἠμπορεῖ καὶ εἴθε νὰ ἀναδείξῃ κάποιον ἄλλον σημαιοφόρον καὶ ἀγωνιστὴν τῶν ἰδεωδῶν, διὰ τὰ ὁποῖα ἔζησε καὶ ἀπέθανεν ὁ Χαρίλαος.

Ἡ στιγμὴ αὐτὴ δὲν εἶναι στιγμὴ δακρύων. Εἶναι στιγμὴ δακρυσμένης προσευχῆς, εἰς τὴν ὁποίαν καὶ σᾶς καλῶ. «Σύ, Κύριε, συγχώρησον τὰ πταίσματα τοῦ δούλου Σου Χαριλάου καὶ ἀνάπαυσον τὴν ψυχήν του μεταξὺ ἐκείνων, ποὺ Σὲ ἐπίστευσαν καὶ Σὲ ἠγάπησαν. Εἰς τὴν ἀπορφανισθεῖσαν οἰκογένειάν του στάλαξε ἀπὸ τὴν παρηγοριὰ τῆς ἀγάπης Σου καὶ τοῦ ἐλέους Σου. Εἰς τὴν Ahepa δῶσε τὴν δύναμιν νὰ προαγάγῃ τὸ πνεῦμα τοῦ Χαριλάου. Εἰς τὴν Ὁμογένειαν χάρισε κάποιον ἄλλον, ποὺ νὰ μὴ ζήσῃ διὰ τὸν ἑαυτόν του, ἀλλὰ δι' αὐτήν, μὲ ὅσην ἔντασιν καὶ πληρότητα ἔζησε δι' αὐτὴν ὁ Χαρίλαος. Κύριε, ὁ Χαρίλαος, δὲν ἔζησε διὰ τὸν ἑαυτόν του, οὔτε ἀπέθανε διὰ τὸν ἑαυτόν του. Ἔζησε δι' ὅλους μας καὶ ἀπέθανε δι' ὅλους μας. Δι' αὐτὸ καὶ εἶναι τόσον γενικὸς ὁ πόνος καὶ τόσον καθολικὴ ἡ προσευχή μας. Ἀνάπαυσέ τον κοντά Σου καὶ στάσου κοντὰ στοὺς ἀγαπημένους του στὴν ὥρα αὐτὴ τοῦ πένθους καὶ τῆς σκληρᾶς δοκιμασίας των». Ἀμήν!

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Κατακόμβαι εἰς Ἰνδίας

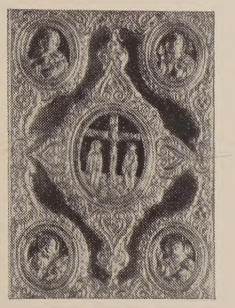
Διὰ πρώτην φορὰν ἀνεκαλύφθησαν κατακόμβαι χριστιανῶν μαρτύρων τοῦ 16ου αἰῶνος εἰς τὰς Ἰνδίας. Πρόκειται περὶ τῶν φονευθέντων χριστιανῶν ἐπὶ τῆς βασιλείας τοῦ Μογγόλου αὐτοκράτορος Akbar καὶ τοῦ ἐγγονοῦ του Σάχου Jehan (1627-1658). Μὴ ἀνεχόμενος οὗτος ἄλλην θρησκείαν ἐκτὸς τοῦ Ἰσλάμ, συνέλαβε 40,000 χριστιανοὺς καὶ τοὺς ὡδήγησεν εἰς Agra, ὅπου πλεῖστοι ἀπέθανον ἐκ τῶν κακουχιῶν καὶ δεινοπαθημάτων.

OMISSION

The "Orthodox Obesrver" regrets that in the list of "Churches and Priests of the Greek Archdiocese near Colleges" printed in our February, 1961, issue the following was omitted:

UNIVERSITY OF MICHIGAN
St. Nicholas Greek Orthodox Church
414 North Main Street
Ann Arbor, Michigan
Pastor: Rev. Andrew Missiras

ΣΥΜΒΟΛΑ ΘΕΙΑΣ ΛΑΤΡΕΙΑΣ -- ΙΕΡΑ ΣΚΕΥΗ -- ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΕΙΔΗ



Ἰ. Εὐαγγέλιον

ΑΝΑΚΟΙΝΩΣΙΣ

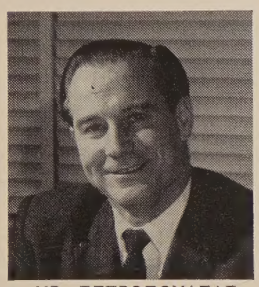
Φέρεται εἰς γνῶσιν:

α) Τῶν Λειτουργῶν τῆς Ἑλληνορθοδόξου Πίστεως,
β) Τῶν Δ. Σ. καὶ Μελῶν τῶν Κοινοτήτων μας, καὶ
γ) Ἁπάντων τῶν εὐσεβῶν Ὁμογενῶν

ὅ τ ι

Ἰ. Δισκοπότηρον

Τὸ ἐν Νέᾳ Ὑόρκῃ Ἑλληνικὸν Κατάστημα ΠΑΛΛΑΔΙΟΝ, ὑπὸ τὴν δ)σιν τοῦ κ. Χριστοφ. Πετροπουλέα καὶ τὸ διεθνοῦς φήμης Ἐργοστάσιον Ἐκκλησιαστικῶν Εἰδῶν ΒΑΣ. ΑΣΚΛΗΠΙΑΔΗ ἐν Ἀθήναις, ὠθούμενα ἀπὸ τὴν φιλοδοξίαν νὰ ἐξυπηρετήσουν τὴν Ἐκκλησίαν Ἀμερικῆς, σ υ ν ε β λ ή θ η σ α ν διὰ νὰ δημιουργήσουν καὶ παρουσιάσουν ἐνταῦθα μίαν πλήρη, διαρκῆ καὶ ἀρίστης προβολῆς Ἔκθεσιν ΕΚΚΛΗΣΙΑΣΤΙΚΩΝ ΕΙΔΩΝ, περιλαμβάνουσαν: Ἀρτοφόρια, Δισκοπότηρα, Σταυροὺς Ἁγιασμοῦ καὶ Εὐλογίας, Εὐαγγέλια, Ἀποστόλους, κ.λ.π. μὲ ἐπίχρυσα χαρακτὰ καλύμματα, Ἐξαπτέρυγα, Μυροδοχεῖα, Θυμιατήρια, Κανδύλας, Πολυελαίους, Μανουάλια, κ.λ.π., κ.λ.π. Οὕτω παρέχεται εἰς τοὺς ἐνδιαφερομένους διὰ πρώτην φορὰν ἡ εὐχέρεια τῆς ἐπιτοπίου ἐπιλογῆς καὶ ἀγορᾶς τῶν θαυμαστῆς τέχνης καὶ ἐμφανίσεως Ἐκκλησιαστικῶν Εἰδῶν, παραγωγῆς Β. ΑΣΚΛΗΠΙΑΔΗ, εἰς τιμὰς σχεδὸν ἐργοστασίου καὶ χωρὶς τὴν ταλαιπωρίαν τῆς ἀμφιβόλου ἐκλογῆς των ἀπὸ καταλόγους ἐξ Ἑλλάδος.



ΧΡ. ΠΕΤΡΟΠΟΥΛΕΑΣ

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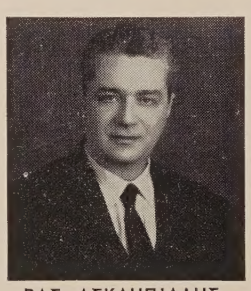

ΒΑΣ. ΑΣΚΛΗΠΙΑΔΗΣ

ΔΙΑΡΚΗΣ ΠΑΡΑΚΑΤΑΘΗΚΗ -- ΠΛΟΥΣΙΑ ΕΚΘΕΣΙΣ -- ΑΡΙΣΤΗ ΤΕΧΝΗ

ΕΚΚΛΗΣΙΑΣΤΙΚΟΝ ΗΜΕΡΟΛΟΓΙΟΝ ΕΤΟΥΣ 1961 ΤΗΣ Ι. ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

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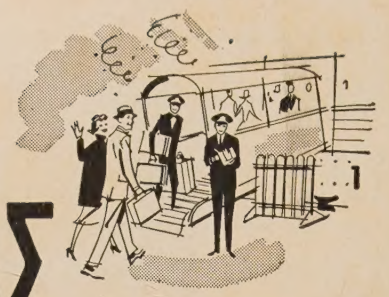
ΓΙΑΤΙ το ΤΑΞΙΔΙ ΣΑΣ ΣΤΗΝ ΕΛΛΑΔΑ



Μὲ τὸ μόνο ὑπὸ Ἑλληνικὴν Σημαίαν Ὑπερωκεάνειο στὴν τακτικὴ Γραμμὴ Νέας Ὑόρκης - Πειραιῶς

ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ

AIR CONDITIONED

Ἀναχωρήσεις ἐκ
Νέας Ὑόρκης
Μαρτίου 14
(ΠΑΣΧΑΛΙΝΗ ΕΚΔΡΟΜΗ)
ΑΧΕΠΑ
Ἀπριλίου 11
Μαΐου 9
(ΕΚΔΡΟΜΗ ΠΑΓΚΡΗΤΙΚΗΣ)
μὲ προσέγγισιν εἰς ΧΑΝΙΑ
Ἰουνίου 6
καὶ κανονικῶς μετέπειτα

Ἀναχωρήσεις ἐκ
Βοστώνης
Ἀπριλίου 12
Μαΐου 10
(ΕΚΔΡΟΜΗ ΠΑΓΚΡΗΤΙΚΗΣ)
μὲ προσέγγισιν εἰς ΧΑΝΙΑ
καὶ κανονικῶς μετέπειτα

θὰ σᾶς μείνῃ ΑΞΕΧΑΣΤΟ ...

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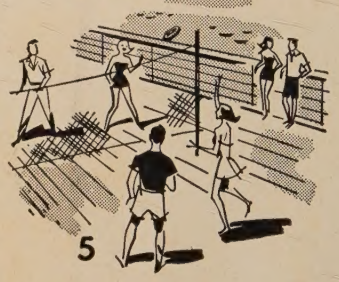
3. Στὶς ἁπλόχωρες, air conditioned καὶ μὲ private shower καὶ toilette καμπίνες τῆς Τουριστικῆς θέσεως, ποὺ τὴν ἡμέρα μετατρέπονται σὲ κομψὰ σαλονάκια, θὰ νοιώσετε ἄνεση.



4. Θὰ γευθῆτε τὰ ἐκλεκτότερα Ἑλληνικὰ καὶ Ἀμερικανικὰ φαγητά, παρασκευασμένα ἀπὸ διαπρεπεῖς μαγείρους καὶ ἀρχιμαγείρους μὲ τὰ πιὸ ἁγνὰ ὑλικά. Στὴν Τουριστικὴ μὲ τὰ φαγητὰ σερβίρονται ΔΩΡΕΑΝ τὰ καλύτερα Ἑλληνικὰ κρασιά.

5. Στὰ εὐρύχωρα καταστρώματα καὶ στὸ Swimming Pool θὰ χαρῆτε τὸν καθαρὸ ἀέρα καὶ τὸν ἥλιο ποὺ θὰ σᾶς ἀναζωογονήσουν. Σπόρ, τέννις, γυμναστήριο.

6. Χοροὶ . . . διασκεδάσεις . . . κινηματόγραφος . . . κέφι . . . γεμίζουν ὅλες τὶς μέρες τοῦ ταξειδιοῦ.

7. Καὶ τέλος φθάνετε στὴν Ἑλλάδα ξεκούραστοι καὶ φρέσκοι . . . ἕτοιμοι νὰ χαρῆτε τὶς ὀμορφιές της.

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